

4. 3
A T R E A T I S E

of the Images of Christ, and

his Saints: and that it is vnlawfull

to breake them, and lawfull to honour them.

With a Confutation of such false doctrine

as M. Iewel hath vttered in his Replie,

concerning that matter.

Made by Nicolas Sander, Doctour

of Diuinitie.



Ecclesiastici. 45.

μνημόσυνον (το ἀγαπημένον καὶ θεοῦ)
ὁ βλογίαις.

memoria dilecti Deo, in benedictionibus est.

The Remembraunce of the Memorial of the

loved of God, is blessed. That is to say, any

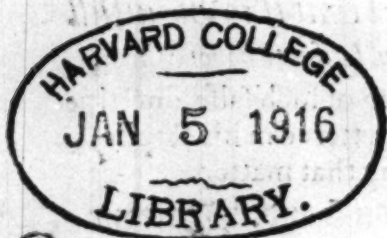
thing which maketh vs remember him that is
loved of God, is worthy of praise and of honour.

LOVANII.

Apud Ioannem Foulerum.

1567.

C 208,13 *



Great find

THE
P R E F A C E
C O N T E I N I N G A

*Brief Declaration, Vvhich is
the true Church of
Christ.*



Wrote of the honouring of holy Images, not because I lacked a better Argumēt to Write of, but because the same prouoked me so to doe, and it was also a truth, which ought not to be neglected in any matter, be it neuer so smal. Yea the smaller the matter is, the more honor is done to God, if his truth euen in that behalf be iustly defended.

But when I had ended the work, considering that although I should perswade the Reader, that

* ij

honour

The Preface concerning,

honour is due to the Images of Christ and of his Saints, yet I could not gaine any great thing thereby, except I might wholly recouer to the Catholike Church some of the, who by ignorance had wandered out of the right way: I thought it good to make a general Preface to this particular Treatise, to theend I might moue my COUNTRYMEN (not only in this point of honouring holy Images, but much rather in all the reast) to returne again to the Church, wherein they and their Fathers had ben baptized, instructed, brought vp, and nourished.

I will therefore bresely repete certain knowen truthes, whereby a man (not wilfull nor stubborn) may generally infoorm himself, where he may be surest to find the true Church of Christ, which is the pillar and sure stay of truth.

1. Timot. 3

1.

Christ hath alwaies had, and for euer

which is the true Church.

euē shall haue a cumpaine of men *Ephes. 1.*
who beleue in him, and professe *Matth. 16.*
their faith by outward Sacraments:
Within the which cumpany (as it *Actor. 2.*
were within the Ark of Noe) all
must be, who wil be saued frō euē *Gen. 6.*
lasting damnation. *1. Pet. 3.*

This cumpaine (being named
commonly the Church) is that vnto
Christ, which a great Kingdom or *2.*
a great common weale is vnto an
other Prince. And therefore the *Math. 5.*
Church is called the Citie of God, *Apoc. 21.*
and the kingdō of heauē, wherin *Math. 13.*
Christ shall reigne for euē. *Daniel. 7.*
Luce. 1.

As the founder and King of *3.*
this heavenly Kingdō is a mountain
which filleth the whole earth, and
passeth all other Kings in wisdom,
power, and might: So his common *Daniel. 7.*
weale and Kingdom is spread more
amply, and gouerned more pru-
dently, thē any Kingdō or Empire
euē was, In so much that al Natiōs, *Psal. 2.*

The Preface concerning,

yea the very ends of the world are the inheritaunce of Christ, and his own possession, whom he governeth in a rod of iron, that is to saie, by a strong power, which shal not faile, nor be wasted at any tyme.

Math. 16.

4.

No great
kingdom,
did euer
lye prync.

To saie, that this Church or Kingdom of Christ did lie priuie, or was hidden any one hower (after that he had planted it in all Countreies by his Apostles) it is to make Christes Kingdom more obscure, then euer the Synagoge of the Iewes was, or then euer the Monarchies of the Assyrians, of the Persians, of the Grecians, or of the Romans were. Euery of the which (whiles it dured) could be easely pointed vnto, and was knowen through manie Nations of the world.

And yet Christes Church is described to passe and to excell all other Kingdoms in brightnes, in glorie, and fame. For as Isaie, and
Mi

which is the true Church.

Micheas sayeth, it is the house of God, *I/ai. 2.*
which is built vpon a hill, the which *Miche. 4.*
hil standeth in the top of hills. And
Christ himself saith, *A City built vpo Math. 5.*
a hill, can not be hidden. And whereas
vnder the Iewes, the Church seemeth
to haue ben forsaken and desolate
(in respect of the glorie of Christes
Church, albeit otherwise, it neuer lacked
the visible Ministerie of Patriarches,
Prophets or Priestes) yet now God saith
to his own Christian Church, *ponam te in Isai. 60.*
superbiam seculorum, gaudium in generationem & generationem. I wil make
thee the glory of all ages, and the
ioy of all generations. And againe;
Their sede shalbe knowen among the Isai. 61.
Gentils, and their generatio in the middest
of peoples. All they that see them,
shal know them. Because they are the
sede which God hath blessed.

The chese meane whereby the
Church (though Christ be not visible

The Preface concerning,

siblie present therein) is yet so cleerely sene, and so gloriouse in the sight of mē, cometh hereof, because Christ being himself the true light of the world, communicated some of his brightnes to his Apostles, to whom he saied, *ye are the light of the world, a Citie built vpon a hil can not be hidden, neither do men light a candle, and putte it vnder a bussel, but vpon the candlestick, to thend it maie geue light to all them who are in the house.*

Ioan. 1.

Math. 5.

6.

Ephes. 4.

Apocal. 1.

As when the Apostles died, the Church of Christ died not, so Bishops and Pastours did succede in their place: whose Churches are as it were the *Candelsticks*, and the Bishops or Pastours theselues are the *Light* which is sette vpon the candlestick. For that the churches be as it were candelsticks, the Angel expoundeth it in the Apocalips, saing: *Candelabra septem (qua vidisti)*

which is the true Church.

vidisti) *septem Ecclesie sunt*. The
seuen candelstickes (which thou
sawest) are the seuen Churches.
And (as Daniel declareth) those
that instruct the multitude to righ-
teousnes , are like the brightnes of the
Firmamēt, and as it were starres which
shine for euer.

Daniel. 12

Therefore the great *Light* and glori-
ry of Gods Church cometh chiefly
by the meanes of the Bishops, and
Pastours thereof. And by their know-
wē gouernmēt and cōsent (which is
vttered specially in the cōmon pra-
ctise of al faithfull people) and next
thereūto in General or Prouincial
Councils, al the auncient writers of
the Ecclesiastical History, haue de-
scribed and set before our eyes the
state of the Church , as it may ap-
peare in Eusebius, Sulpitius, Paulus
Orosius, Socrates, Theodoretus,
Sozomenus, Victor, Euagrius, and
that not without a cause.

For

The Preface concerning,

For as the head is the most notable part of the body, and as we know the whole man by his face: so it was euer knowen where that companie was, which professed the true faith in Christ, by the Bishops and Pastours thereof. In so much that, yf any one Bishop or gouernour were heretical, or did depart from the vnitie of other bishops and Pastours, it was knowē that such a companie as folowed him, and cleaued to him in that doctrine, was also heretical and schismatical. So were all the Gothes made Arrians, because Arrian Bishops and Pastours were sent by Valens an heretical Emperour to baptize them.

*Paul. Dia.
in vita
Valentis.*

8.

And seing the Church of Christ ceased not at the end of *the first five or six hundred yeres*, yea seing it was then spread into moe Countreies, and the faith more generally and freely
pro /

which is the true Church.

professed then before; no reason can beare, that either the glorie of Christes Kingdom should then be darkened, or that the Bishops, and Pastours should then cease to shine, or to geue light out of their Candlestiks and Churches.

For (as S. Paule witnesseth) there must be *Pastours and Doctours* in the Church, vntil we all meete with Christ, which shall be at his second coming. And Christ said to his Apostles: *I am with you all daies vntil the words end.* The Bishops therefore who succede the Apostles, continued still. And therefore by them the Church of God is still glorious, and still most easely knownen. Ephes. 4.
Math. 28.

And surely as the Histories of such Writers as I named before, describe vnto vs the state of the Church within the first five hundred yeres, alwaies naming the chief Bishops, and Pastours, and Councils
kepe

The Preface concerning,

kept in euery Countrie and Province: euen so Gregorius Turo-
nenſis for his time, Gildas, Paulus
Diacon^o, Beda, Ado Viennēſis, Ni-
cephorus, Marīanus Scotus, Zonas-
ras, Martinus, Antoninus, Nicetas,
Regino, Sigebertus, Sabellicus,
Cedren^o, Platina, and diuerſe other
Greke and Latin Writers goe for-
ward in deſcribing the Eccleſiaſti-
cal hiftorie, alwaies naming vnto
vs both the Emperors, & Biſhops,
and General Councils of that age,
whereof they ſpeake.

Now to say that the Church of Christ was knowen al the first five or six hundred yeres by the Bishops and Pastours thereof agreing together in one faith, and yet to say, that afterward it was not knowen: I marueile what sufficient ground it can haue, sauing that those who are determined to erect a new Church, must needs deny the former visible

the boys
from his
house in
their last
travelling
years.

9.

Note.

which is the due Church.

possible succession of the Church, least
if it be credited, all their labour be
lost.

But I speake to them who, being
not altogether sette vpon self will,
are content to heare euident reason
grounded vpon Gods word, and vpon
the authoritie of all ages and Writers.
I say that as Eusebius and the Tri-
partite Historie painteth out to vs
the true Church of the first five
hundred yeres, by shewing vs the
Bisshops who ruled the faithfull
people in Rome, in Antioche, in
Alexandria, in Ephesus, in Ieru-
salem, and in such like places:
euen so the Writers of the Eccle-
siasticall Historie afterward, do
name to vs the Bisshops either of
the same, or of such like Churches
and Cities.

And as in the old time thei were
knowne to be hereticks who de-
parted from the knowne company
of

10.
The church
of the
last 900.
yeres is
compared
with that
of the first
600. yeres
10.

An. ep. 163

The Preface concerning

of Bifshops and Pastours agreing
in one faith:so euen still they are
knownen to be schismatickes and
heretikes,who in our time forsake
the Bifshops and Pastours, which
agree together in one faith.

Practise.

Councils

And as in the old time the a-
grement of Bifshops and Pastours
in one faith was best knownen
by the common practise of their
churches,in saying Masse,or in ad-
ministring the Sacraments,and by
General Councils:euens so it is stil
knownen by those meanes, what
Bifshops kepe the vnitie of the Cas-
tholik faith:As cōtrariwise he that
refuseth the common practise of o-
ther Churches, as for example, to
haue Masse in his Church, which
all other Bifshops haue, or he that
refuseth to acknowledge the Late-
rane or the Tridentine Councell,
which al other Bifshops doe ac-
knowledge, he is thereby knownen to
be

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which is the due Church.

be schismatical.

Where many Countries, tongs, Rulers and Teachers are in one body, and as it were many Capitaines in one great Armie of men, (as there are in the church of Christ) there, if order be not exactly kept, ^{11.} *Order.* great and horrible confusion must needes follow. The conseruatiō of order, is to haue a knowne Iudge, *Dent. 17* whose finall sentence in al controuerfies all men may both heare and obey. Seing therefore the Church of Christ, which is in the earth, is *Cant. 6* like an army of men well sette in aray, there is no dout, but it must haue a chiefe Capitain in earth also.

Such an one Saint Peter was, to whome Christ before his ascension cōmended his shepe and lambs to be fed and ruled of him *more then of any other:* euen as he loued *more then the other*, accordingly as Christes words do signifie. For when he had ^{12.} *Pascere is to fede and to rule. Ioan. 21.* asked

The Preface concerning,

*Plus his.
Chryso in
Joan. He=
mil. 87.*

asked of S. Peter alone whether he
loued Christ *Plus his, more then the
other Apostles*, he said also to him al
lone, *fede my shepe. fede my lambs.*
As who should saie, because thou
louest more then other, fede more
then other.

13.

This Gouverment of the faith
ful being by Christ cōmitted to one
aboue all other, must alwaies contin
ue in one power *aboue all other.*

*One flock
in earth.*

*One shep=
herd i. i
earth.*

For who may be so bold, as to alter
the order once apointed by Christ.
Therefore as one flock of sheepe
continueth stil, not in dede the
same in number, which was com
mitted to Saint Peter, but an other
of the same kind: euen so must the
Shepherd in earth cōtinue stil one,
though not the self same which was
the first chiefe shepherd, yet such an
other as he was: that is to say, one
mortal mā must still feede Christes
shepe *aboue al other.*

Fars

which is the true Church.

Farthermore, whereas *every particular cūpany* or flock of shepe hath euer had one, and *only one particular shepheard* in earth ouer it: whereas euery Parish hath one Pastour and Rectour, euery Diocese one Bishop, euery Prouince one Primate or Archebifshop: how could it be otherwise, but that the whole militant cūpany of christians being *one particulare flocke or bodie*, should also haue one particular gouernour ouer it in earth. For it is also a particular flock, both because it is limited within certaine bounds of place (as within the earth) and within certein bounds of time (as whiles it liueth here) and also within certein bounds of nature, because all the militant Church is of mortal condition, and subiect to change, and walketh by hope, and not by sight in vision or clere sight of the Godhead. So that the cūpany of

A parti-
cular flock
A particu-
lar head.

The milit-
tant church
is particu-
lar
and one.

..

Chris

The Preface concerning,

Christians for the tyme in the earth is not the vniuersal Church, but it is only a small parte thereof, and yet is one certaine part. And the greater parte it is, the more nede it hath of one particular gouernour.

15.

For Christ being alone the vniuersal Shepheard, and properly the gouernour of the Church, suffereth no maner of flock, which is by any particular meanes *one flock*, to lack in that behalf one particular Gouernour vnder him self. Seing then the cumpanie of Christians in the earth is not the whole Church, nor yet in glory with the vniuersal head Iesus Christ: it needeth one proportionable head according to his cōditiō and state in this world, much more thē any Parish nedeth one Parish priest, or one Diocese nedeth one Bishop. Cōsequētly thereūto, it is to be cōfessed, that one head was to be set and to be continued ouer
the

which is the true Church:

the whole militant Church.

For as much as S. Peter was the
first Shepheard on the earth made
by Christ himself: and he that shall
be our chiefe shepheard from tyme
to tyme after him, must be like S.
Peter (as one that executeth the
same office which he did) it is reason
that he depend wholly of S. Peter,
and succede hī in his office. By this
reason al other Bisshops are exclus-
ed frō this office of beig the chief
shepheard, who haue no special af-
finity with the successiō of S. Peter.
Now seing S. Peter sate first at
Antioche, and afterward trāsferred
his seate vnto Rome, the Successiō
in his chiefe supremacie could not
be in Antioche, because then he
himself had lost it by his owne life
time. But if he were himself chiefe
shepheard in earth whiles he liued,
that only bisshop might succede in
his chiefe office, who after his death

16

Ioan. 21

17

Hieron. lib
Catalo.

* * ij

should

The Preface concerning,

should succede in his last chaire.

18.
Egeſſpph
lib. 3. c. 2.
Euſeb. lib. 1.
cap. 25.

It is well knowen, that S. Peter died in Rome. And thence he wrote his Epistle, calling the Citie of Rome *Babylon*, as the lerned Fathers doe witnesse. Therefore the Bisshop of Rome is certainly he that succedeth in the office of Saint Peter, and is for the time head and chefe Shepheard ouer the whole militant Church.

19

Rome.

And surely among al Countries, al Bisshops, Pastors, Churches, Cities, and faithfull people that euer haue ben sith Christes time, none was so notable as the Bisshop, Citie, Church, and people of Rome. Neither any other place was so conuenient for the Head of Christes Church to be settled in. I will not here enter into that great depe sea of discussing the whole Argumēt of the supremacy of the pope, which is already wel hādled by D. Harding
by

which is the true Church.

by M. Dorman, by M. Rastel, and
last of all by M. Stapleton in his re-
turn of vntruthes. I seeke at this
time to flee great cōtrouersies, and
therefore will content my self with
a most simple narration of truthes
most euident, and for the greatest
part confessed by our aduersaries.

In the
fourth ar-
ticle

First, no Countrie was euer
more notable then Italie, as the
which is by nature so sette, that it is
most fit to gouern, and for al other
commodities it is accompted the
Garden of the world.

20

Italie.

In Italie no Citie was euer so
notable sith Christs birth, as Rome:
because there was the seate & head
of the greatest & strōgest Empire that
euer was, and thence the Gospel
might be spread most speedily.

21.

The City
of Rome.

Don. 2.

Therefore the Bisshop of Rome
hath the most notable Chaire and
Church where to sitte, and the most
notable Cādelsstick whēce to geue

•• in his

The Preface, concerning,

his light, that any Bishop euer had.

22
The Apo-
stles of
Rome.
Matth. 10.

No Apostle was more glorious, the S. Peter, as who was *first* or chief of the Apostles. Therefore the bishop of Rome hath the most notable Predecessour or founder of his chaire, that euer any Bishop had.

23.
Gal. 1.

What shal we say, that the Church of Rome was also founded by S. Paules preaching, who was the *Apostle of the Gentils*? So that the whole preeminence, both of the Iewes, and of the Gentils, is by Saint Peter and Saint Paule bequeathed, as it were, and least vnto that one chaire of the See of Rome.

Note.

24.

Holy po-
pes of Ro-
me.

There was neuer no one See honoured with so manie Martyrs and knowen Confessours, as the See of Rome. Which beside many thousands of other Martyrs, hath had aboute thirty of the first bishops who suffered death for Christs sake and as many moe haue bē for their

vertue

which is the true Church.

vertue and holines canonized, and
commonly taken for Saints through
the whole Church.

No faithful people of any other
Citie had euer so notable a witnesse
geuen to the frō Gods Prophets or
Apostles, as the Church of Rome.

For Saint Paule the Apostle of
Christ said to the Romans, *Your*
faith is preached in the whole world,
And as S. Cyprian noteth, the A-
postle spake it prophetically, that is
to say, not only respecting their
present faith which they had when
S. Paule wrote vnto them, but also
the cōstant faith which they should
haue afterward.

In somuch that S. Hierō proueth
the faith of the Romāns which S. Paule
praised to haue remained euē til his
daies, because none other peple did
sedeuourly visite the Sepulchres of the
Martyrs. The which deuotiō remas-
ing stil in Rome til these our daies,

25.

The faith
ful people
of Rome.

Rom. 1.

Cyp. ep. 1.
ad Cornel.

26.

In proae-
miolib. 2.
Commemo-
rar. ad Ga-
lat.

The Preface, concerning,

sheweth both the same faith to be still in the Romans, which was in S. Hieroms tyme: and also the Protestants of our time, who account it rather infidelitie then faith to visit the Martyrs Tumbs, to be of a contrarie opinion to the old Romans, and therefore not to be members of the true Church of Christ, nor to haue that faith of the Romans which S. Paule foresaw and praised.

27.

Thus the Church & cōpanie of christiāns which now liue vnder the obedience of the Bissop of Rome, (as vnder their chief Shepheard in earth) haue both one visible chiefe Shepheard (which thing the scattered Protestāts lacke) and him placed in the chiefe Citie of the world, and his howse builded vpon the Chaire of the two chiefe Apostles, with a most notable company of Predecessours before him, and of faith

which is the true Church.

faithfull Christians about him. The
which our chese Shepheard may
not yet iustly be called *the vniuersal*
Shepheard, because he is neither
Bisshop alone as though nomā els
were a bisshop, nor his flock is vni-
uersall: for neither any of these are
vnder him who were dead before
his election (who soeuer be chese
Shepheard for the tyme) nor those
who are born after his death.

*the Pope
is not vni-
uersal pro-
perly.*

28

Therefore the Bisshop of Rome
inspired allwaies with the holy
goost (concerning matters which
touched the publis hing of the Cas-
tholike faith) refused euermore *the*
proud and prophane title of vniuersal
Bisshop, as the which only belons
geth to Christ himself. But yet *the six*
hundred and thirtie Bisshops gathered
together out of all the world in *the*
chalcedon Councel, which was one,
and that the greatest of the first
power General Councils, offered *the*

Leo, Pelagius, Gregorius, Bonifacius.

*Gregor. li.
4. epi. 38.*

said

The Preface, concerning,

The pope
is vniuersal
in this
sense.

the
style

29

Luca. 14.

30

said title to Pope Leo, not in that sense as Christ alone hath it, but only in that sense as it might be wel meāt, that accordig to this whole flock, which is in earth, he was in dede the bishop oueral, and chief shepherd. But, the Popes of Rome wold neuer take the said title, least though it were offered by the Fathers in a good sense, it might be slaunderous to them afterward, and a cause of errour in Religion.

Yea contrariwise in stede of that proude Style of vniuersal Bishop, the Pope toke that humble name, to call him self the *Servant of the Seruants of God*. And so by humblyng him self, he is in dede the more exalted.

Whereas there were foure Patriarches at the beginning: the Pope of Rome was not only euermore the chiefe Patriarch, but also two other Patriarchs were preferred to that honour in respect of the affinitie

which is the true Church.

nitie which they had with Saint Peter, who is the Founder of the Roman Church. For (as Saint *Li. 6. epl.* Gregorie recordeth) the Bishop of *37.* Alexandria had therefore the second *Euse. lib. 2. c. 15.* honour after the Bishop of Rome, because S. Mark the Euangelist, who was the first Bishop of Alexandria, had ben the hearer of Saint Peter, according to whose preaching he wrote his Gospel. The Bishop of Antioche had the third Patriarchal seat, because S. Peter had gouerned there vij. yeres. Now S. Iames the Bishop of Ierusalem who had the fourth place of hon- *Euseb. lib. 2. c. 1.* our) was also ordeined Bishop by S. Peter and by two other Apostles, S. Iames and S. Ihon.

Was not this a marueilouse honour don to S. Peter, that for his sake three Patriarchal seats should be instituted? And when those other Seats beganne to be stained with

The Preface, concerning,

Paulus
Diaconus
in Rhoda.

with heresie, and consequently to be oppressed of infidels, the successors of S. Peter instituted other Patriarchal Seats in the west part of the world, as at Aquileia, and Venice.

31.

Neither was there euer any Bishop or Church so much esteemed, for the maintening of the true faith of Christ, as that See of Rome.

a. Li. 1. c. 3
b. De pre-
script. heret.
c. Li. 2. de
schismate.
d. In ep. ad
Damasum.
e In ep. 106
f Victor de
pers. Vād.
g. In epist.
ad Leonē.

To that See a Ireneus pointed, as to a Witnesse of the true faith against the Valentinians. To that b Tertullian, against all heresies. To that c Oprat^o, against the Donatists. To that S. d Hierom against all the heresies of the east. To that S. e Augustine against the Pelagians. To that f Eugenius against the Vādals, which were Arrians. To that g Theodoretus against the Eutychians, and all other heresies.

32.

Whereas other Cities chose commonly Bishops of their own tongue

which is the true Church.

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s Rome hath had cure ouer al, so
ne other Church hath had Bis
ops in it of so diuerse nations.
ome alone besyde Romans and
tines, had in it Bis hops borne in
lilee, in Ierusalem, in Bethleem,
Syria, in Antioche, in Cappado
in Thracia, in Creta, in Sicilia,
Sardinia, in Campania, in Tuscia
Aquileia, in Pifa, in Genua, in
nonie, in Millan, in Parma, in
uenna, in Athens, in Nicopolis,
Dalmatia, in Saxonie, in Bauaria,
Holand, in Gasconie, in Lorain,
Alfatia, in Sauoy, in Burgundie,
Remes, in Tolose, in Mastrick, in
England, in Spaine, in Afrike.

The same See for the defense
of the Catholike faith, hath vsed the
authoritie of a chiefe Iudge not only
ouer his own Diocese or Prouince,
but also ouer whatsoever part of
the whole Church of Christ. So
Victor

The Preface concerning,

Eusebius

li. 5. c. 24.

Victor the pope excommunicated the Bishops of Asia, (though they were in an other Prouince) because they refused to kepe Easter at the same time as the other Catholikes did. And although diuers Bishops, and among other Saint Ireneus, wisshed hī not to deale so seuerely with them, who kept the custome which they had receaued of their Forefathers, yet none of them all denied, but that he had authoritie to doe so. Yea the very intreating with the Pope not to doe it, was a plain confession, that he had authoritie to doe it. For there the sentence is freely neglected, where authoritie lacketh in the iudge. S. Cyprian also desireth pope Stenhaus to depose *Marcianus the Bishop of Arles* in Fraunce, and to cause an other to be chosen in his place. and pope Felix deposd *Acaci⁹* the Patriarch of Constantinople being an Eutis

Cyp. lib. 1.

ep. 13.

In ep. Felix

ex ad Acaci⁹

sin.

which is the true Church.

Eutichian.

Moreover diuerſe heretiks haue
been cōſtrained vpon their amēdmēt
to geue vnto the pope their ſcrowes
of penance, as we read: Pyrrhus
the archbiſhop of Conſtantinople
to haue don. And alſo Vrficius and
Valens, with many others.

The Patriarchs themſelues were
commaunded to geue an accompt
of their doings, in Eccleſiaſticall
matters to the Biſhop of Rome, as
it appeareth by the letters of Pope
Leo to Flauianus the Patriarch cō-
cerning Eutiches. And to Theodoſius
the Emperour concerning
that Anatoli^o the Patriarch ſhould
confeſſe his faith before he were
ordeined.

The Biſhops of all Nations
(yea though they were Patriarchs)
appealed to the Pope of Rome, as
by whom they might obtēin iuſtice
againſt the wrōgs offered to thē by
the

34

Ado. in
Chron.
Nierphos
ru lib. 9.
cap. 27.

35.

Ep. 8. & 9.
c. 11.

36

The Preface concerning,

the inferiour iudges of particular Prouinces: and that is witnessed in the auncient Council of ^aSardike. So Athanasi⁹ appealed to the pope of Rome as ^bLiberat⁹ hath writē. We read also in the Ecclesiastical histories that Athanasi⁹ being first cited to ^cRome, afterward returned to his own Church with the letters of Pope ^dIulius; and by the authoritie of the recovered his bishoprick: ^eS. Chrysostō also apealed to Pope Innocenti⁹, ^fFlavianus and ^gTheodoretus to Pope Leo, ^hIoannes Tilaida Bishop of Alexandria to Simplicius, ⁱBricius the Successor of S. Martin to the Pope that then was, as Gregorius Turoⁿensis doth witness.

*a. Can. 7.
b. In breui.
ca. 18.
c. Tripar.
lib. 3. c. 19
d. & lib. 4
e. 19. et 30
f. In epist.
ad Innoc.
g. In breui.
liberati c.
11.
h. In epist.
ad Leonē.
i. In breui.
ca. 18.*

j. Li. 2. c. 1.

37
*Gelas. epi.
ad Faustū,
& sequēt.*

And many of the said Bishops being condemned by Prouincial Councils, were by the Pope alone restored to their Bishopricks again. And how could that haue bē done

which is the true Church.

So, except the pope had be cōfessed
to haue ben aboue the Prouincial
Cōcels euen of the East Church.

What an excessiue prerogatiue
of honour was this, that the Pa-
triarch of Alexandria being of all
the next in dignitie to the Bishop
of Rome, yet was content to be his

Lieutenaunt in the thrd Generall
Councell: What king did euer that
honor to an other king, to become
his Lieutenāt, except he were one
way or othet subiect, vnto him?

And least any man should say it
came of pusillanimitie, or of the
lacke of knowledge in the Patri-
arche that was Lieutenant for the
pope, let hī know, that it was S. Cy-
rilus, a mā of notable courage, wit,
cōstancie and vertue: who yet thought
more honour to be presidēt of the
whole Cōcēl for Pope Celestinus,
then to be vnder his Legate, if an-
other had taken that office.

That

38.

1. Tom. Cō-
cil. Enagr.
lib. 1. c. 8

The Preface concerning,

39.

Can. 7.

That See had his Legats both
ordinarie, and extraordinarie (whē
occasion required) throughout all
Christendom. So might he send
latere suo Presbyterum a Priest from
his own syde, into any Prouince
as the Councell of Sadicke wit-
nesseth.

Leo ep. 32.

Lib. 4. ep.

52. v. ep. 7

Ado in
Chron.

In ep. Bos
nifacij ad
Eulalium.

So the Bisshop of Thessalonica
was an ordinary legat for the pope
of Rome in Grece, as it may appere
by the epistles of Leo. The Bisshop
of Arles was the same thing for the
pope in Fraunce, as in S. Gregorie
it is witnessed. So was the Bisshop
of Iustiniana the first legat for the
pope. So was S. Gregorie Legat for
the pope at Constantinople. To be
short, the pope had his Vicegerēts
in other Coutries, either Patriarchs
or Bisshops. And besyde them he
had Apocrysfarles and Respons-
sals, who certified him alwaies of
the state of euery quarter and Pro-
uince

which is the true Church.

vince.

The Pope by his authoritie trās-
ferred Bifshops of other Countries
from one Dioceſe to an other. As
for example, *he commaunded Perige-
nes to be ſette in the Biſhops throne at
Corinth.* And Saint Gregory com-
maunded Martinus a Biſhop, to
take the charge of the Biſhoprike
of Sagon.

The conſent of none other See
was ſo neceſſarily required to all
General Councils. For there was
neuer no one lauful General Coun-
cil yet kept in the Eaſt, or Weſt,
whereunto the Biſhop of Romes
comming or ſending was not ne-
ceſſarie. In ſo much that where
his authoritie lacked, were the aſ-
ſemble of Biſhops neuer ſo great,
as at Antioche in the Eaſt, and at
Ariminum in the Weſt) it was ra-
ther accompted a conſpiracy, then
lauful Council.

*** ij

And

40.

Tripart. li.

12. cap. 8.

li. 1. ep. 77

41.

Hiſtor. tri-

part. li. 4.

cap. 9.

Gregor. li.

7. ep. 66.

The Preface concerning,

42.

Augustin.
epist. 90. st
91.

And as for *Provincial Councils*, either his Legat was present in the, or els they sent to the Pope to haue the *Authoritie of the Apostolike See* *given to their Decrees*: as it may be sene in the Epistles of the two Councils holden against Pelagius, in the works of S. Augustine.

There was neuer no See after the Apostles tyme, which by his Legats and preachers conuerted so many nations to the faith of Christ. In so much that euē within these last thousand yerès (wherein the Protestants accōpt the Pope of Rome to haue ben the forerunner of Antichrist) he conuerted England by S. Augustine, Saxonie, by Bonifacius, Morauia by Cyrillus, Frisia by Wilibrodus, Bohemia by Adalbertus, Prussia by the Knights of the order, whom the Pope instituted for the cōquering of Infidels in the north partes, and by that occasion

Ado' i Crō.
R bezino.
Sigebert?
Aeneas
Sylvius.

Liuos

which is the true Church.

Liuonia also and Lituania was conuerted to the faith. And is he the forerunner of Antichrist, who procureth Christes faith to be spread as large as may be: *Euery Kingdom di-* Matth. 12.
uided against it self must needs be brought to naught. If the forerunner of Antichrist doe sette forward Christes Gospel, Antichrist is against him selfe,

At this day the See of Rome conuerteth Infidels in the new found lands by the Ministerie of the Franciscans, and of the Societie of Iesus. 44.
In epistol.
Iudicis.
De rebus
gestis Rom
m 1566.
Yea this present yere Pius quintus the Pope couerted Elias a Iew with certain of his house, as wel by his own conference and talke, as by the good example of his life.

None other See dured and flourisheth so long. For the Cities of all the other Patriarches, and the Bishops belonging to them are oppressed with Infidels. 45.

*** in

suc

The Preface concerning,

Isai. 60. Succession is either none, or inglorious, and rather like to the bondage of the Iewes, then to the glory of Christes Church, whereof *Isaias* prophesied.

46. There was neuer no Bishshop or Patriarch so honoured of Princes, kings, and Emperours: who haue ordinarily taken the Bishshop of Rome for a Iudge in their causes, and at his motion haue made both warres against the Turckes or Saracens, and peace betwene them selues.

Sigebertus
An. 1096.
Scal.

47. Did not the Frenchmen depose Childericus their king, and sette Pipinus in his place by the Oracle and answere of Pope Zacharias?

Ado in
Chron. an.
D. 740.

48. Did not Pope Leo the third transferre the Empire it selfe into the West?

Ado in
Chron.

49. Gaue not Gregorius quintus a perpetual order for the electiō of the

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which is the true Church.

of the Emperour? Surely he that readeth that notable epistle, which pope Nicolas the first wrote vnto Michael the Emperour of Constantinople, may iustly feare, least that which he there told, concerning the Emperours of the East, will chance also to them of the West, yf at any tyme they shew such vnnatural affection toward the Pope, as the others of the East vsed to doe.

No other See or bisshoprik hath ben so generally (as the See of Rome) ioyned in all Chronicles from the beginning of Christes Church to the end, with Emperours and kings, for the keeping of the accompt of yeres and ages, and for the knowledge of the Ecclesiastical historie. In so much that yf an heretike write a chronicle, he yet of necessitie kepeth the number and the succession of

* * * iiii

the

Platina in
vita Grego-
gor. 5.
Tom. 2.
concil.

50.

Eusebius.
Hieronymus,
Prosper, Ado,
Marianus
Regino.
Sigebertus

Palmerius
Carion.
Pantaleon
Bale.

The Preface concerning,

the popes of Rome: as without the which no certeintie of the storie cā be sufficiently vnderstanded: because none other See hath ben so famous, and so in the sight of all men, accordingly as Christ saied, that, *no man lighteth a candel and couereth it with a tub, or putteth it vnder the bed, but he putteth it vpon the Candelstick to thend those who come in (to the house) may see the light.* For as S. Peter was the chiefe light of the world vnder Christ, so his succession is a light set vp in Rome to the Jewes, Turks, or any other infidels who wil come into the church, may see the light, and so may be illumined, that is to say, baptized, and made a Christian.

There was neuer no See more vehemently persecuted, not only by Tyrans *the first three hundred yeres,* but afterward by heretiks, and that of all kinds: for from Simon Magus who

Luce.

51.

Egesippus
lib. 3. c. 2.

which is the true Church

who resisted S. Peter all hereticks
for euer agreed to resist that See.

It hath ben also persecuted by
the faction of Christian Princes,
and Emperours, by the Citizens of
Rome, by the very Cardinals, by
the euillife of the popes theselues,
yea by the schism and factiō of ma-
ny Popes at once. So that all synnes,
yea hel gates haue assaulted this See
of Rome, & yet they preuaile not:
because it is the rock planted by Christ.

Al the Coutries that euer forsake
the obedience of the Bishop of
Rome were shortly after possessed
of infidels, as the Africās, the Asiās,
the Grecians. None of al the which
was oppressed by the Vandals, Sar-
acenes or Turks, before that it had
(by open profession of heresie) dis-
sented frō that faith, which the See
of Rome alwaies maintained safe, in
so much that the prophecie of Isaias
concerning the Church of Christ,
semeth

52.

Platina in
vita Grea-
gori 7. &
Nicol. 20.

Matth. 16.

53.

In epi. Ben-
nifa. ad Eu-
laliū &
Nicol. ad
Michael.

The Preface concerning,

Iſal. 60. ſemeth to be fulfilled in the Shep-
heard thereof: *The Nation and*
Kingdom which ſhall not obey thee,
ſhal periſhe.

54
Diſtinct. 15 Who did euer with ſuch cre-
dit determine, what holy bookes
ought to be Authentike and of full
authoritie in the Church of God, as
Gelafius the Pope in a Council of
three ſcore and ten Biſhops:

55.
Euseb. lib. The Biſhop of Rome hath
4. cap. 23. alwaies vſed to communicate euen
his temporal goodes ſo liberally to
al kind of men afflicted beyond the
ſea, or in ſtraunge Countries, that
it may well appere to be the proui-
dence of God, that he ſhould beare
a motherly hart vnto al Nations.

Ado in Pope Symmachus gaue mony and
Chron. cloth to the Catholiks who were
An. D. 500. oppreſſed by the Vandals in Afrik
and in Sardinia. Likewise an other
Idem. An. Pope named Ioannes, redemed of
D. 700. the Lūbards the ſoules which they
had

which is the true Church.

had taken prisoners at Beneuentum. In our age the Assyrians, the Germans, the Scots, the English or Irishmē, the Gothes or Danes, who in their bannishment haue desired succour of the Pope, neuer lacked it according to their degree and his abilitie.

*Surin in
Histor. nos
Strictor.*

In so much that whereas the olde pensions be denied in these Countries to the Pope, he yet of his liberallitie geueth these Countreimen new pensions. If that be to render good for euill, and to blesse them who curse him, then the Pope is more like a Disciple of Christ, then those who so miserably raile at him, by whome they were baptized and taught their faith. For it was not Luther or Caluin who baptized or conuerted these Countries, but it was some Legate or other sent frō the Pope of Rome.

Matb. 5.

Of

The Preface concerning,

Of the fower Patriarchal Seats,
none was free from an Archehe-
retick, frō an Archeheretick, I say,
besides the See of Rome. For al-
though in dede no heresie at al was
euer mainteined or set foorth as the
true Catholike doctrine by any
pope: yet I know wel, that the cons-
enting to some heresie is laied of
some to their charge. Leauing there-
fore that which is in controuerſie, I
name that which is most euident, to
wit, that there hath bē in Rome no
Archeheretike, no inuētour of new
doctrines, no head or capitain of a
false opinion in the Articles of the
faith. At Antioche Paulus Somas-
fatenus was an Archehereticke, at
Ierusalem Ioannes, and Arsenius,
at Alexandria Dioscurus, at Con-
stantinople Macedonius and Nes-
torius. But at Rome none can be
named.

And yet whether pride, or
power

Liberius
Anastasius

Epiphani-
Ser. 65. &
73.

which is the true Church.

Seats, hehe, I say, for al was as the y any e cons ied of g thers erlie, I ent, to me no of new n of a of the Somas ke, at enius, t Cons d Nes can be de, or power

power, or wealth, or witte were able to make an Archeheretik, no See was higher, none mightier, none richer, none wittier, as being placed in the harte of Italy. But God would kepe one chaire cleere for the honour of *Iesus Christ*, who *praised for S. Peters faith*, to thend he should not only be faithful himself, but also *strengthen his brethern*. And as *S. Peters brethern* (which al christians and specially al Bishops are) shal nede to be strenghtened vntil the end of the world, so must there alwaies one sitte in *S. Peters chaire*, to strengthen them. The which thing he cā not doe, if himself may erre, euen when he commeth to preach the faith vnto his brethern.

Neuer no Citie nor See made so many Decrees, and had them so vniuersally obserued euen in other Countries, as the See of Rome. Thence cometh the order of our Eccles

*Ammian^s
Marcellin^s
nude Dec^s
mafo.*

Luce 22:

The Preface concerning,

Gregor. li. 7. ep. 63. De consec. distinct. 2. Calixtus in tom. cōcil. Ecclesiasticall Service, the Canonizing of Saints, the Celebration of our holy Daies, and fasting Daies, the prohibition of degrees in kindred, and Alliance, the Appointement of keeping Easter (the which euen the hereticks are constrained to obserue, although it be not the expresse word of God) and such like ordinaunces, which are obserued not in Rome or in Italy alone, but also in Fraunce, Spaine, Portugal, Sicilie, Britanie, Ireland, Germanie, Dēmark, Suecia, Hungarie, Pooleland, Prussia, and in al other Churches of the West. Came not this to passe through a marueilous obedience which al Coūtries haue geue to the Church of Rome? Or came that wonderful consent, which all they kept in matters of Religion, from any other spirit, then from the spirit of peace, of vnitie, and of cōcord?

Ephes. 4. Galat. 2.

So

which is the true Church.

So many Bishops and pri^{58.}

Canonis
ation of
Dajes,
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pointes
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obsers
y alone,
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ngarie,
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uate men haue written to the See
of Rome, for information and
dirgction of their intent in mat
ers belonging to God, (as it
may appere partly by other auna
cient Writers, and specially by
he Decretal Epistles of all the Po
bes, and namely of Leo the first,
and of Saint Gregorie the Great,
which in maner doe al answere or
handle some question or other)
hat the Prophecie of Isay is nota
ly fulfilled in that See, *Ascendamus*
ad domum Dei Iacob, & docebit nos
vias suas. Let vs goe vp to the
house of Iacob, and he shal teache
vs his waies.

Euseb. li. 7
cap. 7.
Basilii sep.
52. & 57.
Ambros.
ep. 78.
August ep.
90. & sca
quent.
Episco. Ta
racon. ad
Hilar. in 1.
to. Concil.
In some
concil. 1.
2. 3.
Isai. 2.

Luce. 11

For as the house of Iacob is
he Church, so the mouth of the
Church is the Pope of Rome, euē
Saint Peter is called of S. Chrys
ostom as *Apostolorum*, the mouth of
he Apostles.

Homil. 37.

So

Neither

The Preface concerning,

59.

Exod. 18.

Distinct.
17. in Ep.
Anacletus
Gregor. lib.
4. Ep. 52.

60.

Ll 6. Epl.
19.
Distinct. 93

Neither did men resort only vpon deuotion to the Bisshop of Rome, to know what they had to doe, but rather of duty many tymes. For as Moyses hauing sette in their Magistrates ouer the people, reserued the great causes vnto himself: euen so it hath ben the auncient Custome in Christes Church, that euery matter of most weight in religion should be reserued vnto the Popes own determinatiō, as it may appere by many witnesses, and by the cōtinual practise of the Church.

Addē hereunto, that it was not sufficient for the Bisshops to write vnto the Pope of Rome, but it was also the custome, that they shoulde in their own persons visite Rome.

And S. Gregorie witnesseth it to haue ben the custome *euen in the old tyme*, that every three yeres the Bisshops should come from Sicilia to Rome. Whereas those that dwelt
here,

which is the true Church.

here, came yerely, and others came
at other tymes, according as they
were enioyned.

These many Priuileges and
Prerogatiues of the Bisshop of
Rome ouer all other Bisshops, de-
clare, in what case he was sette by
the appointment of God. The
which was so cleere in all ages, that
euen the Emperours of Constanti-
nople themselves confessed his Su-
premacie, when yet they could ra-
ther haue wished that honour vnto
their own Patriarchs. For as they pre-
sured the second degree of honour
to be geuē to the Patriarchs of Cō-
stantinople, otherwise then the Coun-
cil of Nice had decreed: so ther lacked
in the no good wil to haue procu-
red them the first place also, if as by
mans Cōstitution *Alexandria* was
the secōd Patriarchal Seat, and *Antioche*
the third, so *Rome* had ben the
first only by mans appointment.

61.

*Nicen. Cō-
cil. can. 6.*

But

The Preface concerning,

62.

Ioan. 21.

Luc. 22.

Authet. de
titulis Ec-
clesiast. ex
Privilegiis

But because God himself had preferred S. Peter before all other in authoritie, to fede his shepe and lābs and in Priuilege, that his faith should not faile: and because the Pope of Rome sitteth in S. Peters Chaire, therefore no Emperour, no Councilor Assēble was able to take the Popes supremacy from him. In so much that Iustiniā the Emperour of Cōstantinople defined and decreed, and that *secundū Canonū definitiones*, according to the determination of the Canons (meaning also the Canons of the foure first General Coūcels) *Sanctissimum senioris Romæ Papam, primum esse omnium Sacerdotum*, the most holy Pope of the Elder Rome to be of all Bishops the formost.

63.

Ado in
Chron.

And whereas the Bishop of Constantinople would not so geue ouer his ambitious coueting stil to be accōpted chiefe of al: Phocas did again determine, *Sedē Romanā caput esse*

which is the true Church.

esse oīm Ecclesiarū, the See of Rome
to be the head of all Churches.

Of all other things it is most singu- 64.
gular to be noted, that whereas o-
ther Monarchies and great Empires
serued to aide and to succour
the faithful people of God: And
wheras the Romā Empire, was the stro-
gest and mightiest of al other, as Da-
niel sheweth: ad wheras it was most

specially prepared of God for the
setting forth of Christes own Gos-
pel, as a Eucherius and b Pope Leo, a In ep. ad
and most amply of al c Eusebi^o doth Valerianū
declare: last of all, wheras the kingdō b In notia
and Empire of Christ, doth much passe uit. Pet. &
and excede the very Empire of Paul. ser. 2
Rome, as also in Daniel we may c Lib. 3. da
perceauce: as sone as euer the Em- Euangel.
perour Constantinus the Great was demonstrat.
fully instructed in Christes faith of Daniel. c. 7

of God he bequeathed Rome to S. Peter and S. Paul, as Ado testifieth: Ado in
geuing cbron. An.
D. 34

*** ij

The Preface concerning,

geuing place to Christes Vicar the
Bisshop of Rome, and yelding his
own howse called Constantiniana,
to God for his Church, and to the
pope for his habitation. And he
himself went to seeke a new place
of residence, and minding to build
now at Sardika, sometime at *Sigeum*,
and an other tyme at Chalcedon,
he pitched at the last in Constantis
nople.

So that by the euent it self we
may euidently see (if we list not
to make our selues blind) that the
Citie of Rome was specially exalts
ted to that glory and fame which
it had, to thend Christes Gospel
might shine thence, and be manifest
ly sene and embraced throughout
all parts of the world. For, as Leo
saith, *quæ vnquam Gentes ignorarent,*
quod Roma didicisset: What nations
could euer be ignorant of that,
which Rome had lerned:

And

Zonaras
Tom. 3.

In natiuit.
Pct. & Pa.

which is the true Church.

And therefore when the tyme was come, that God would haue it knowen to the faithfull, why he had made Rome so great, he caused the Emperour himself to geue place to the Successour of his apostles. And whereas the Empire being diuided, both the Emperour of the East and of the west coueted to be called the romā Emperour, yet neither of the both kept his continuall residence in Rome. But he of the East kept his court at Constantinople, the other of the West at Rauenna, Milan, Treuers, or in some other City: not that any place was like Rome, but because Christ would shew, that as the Empire of Rome was made to serue him, so the Seat thereof should be the peculiar seat of his Vicar the Pope of Rome.

Vndoubtedly if euer any miracle was visible and palpable in all the world, this is one of them. The

A sensible
miracle.

ij

mighty

The Preface, concerning,
mighty Emperour of Rome forsa-
keth Rome, that is to say, the seat of
his Empire, and a poore Bishop tak-
keth his place. Neither was euer
any Emperour afterward suffered
of God, to make Rome his ordina-
ry mansion place. He was not suf-
fered, I say. For what hart can con-
ceiue, that they should not desire
to liue specially, and to dwell in that
City, whence they had theyr name,
theyr Empire, and al theyr glory.
But God would not haue it so, least
his Vicare, and therby the glory of
his Gospel, should be the more obs-
cure, if the Emperour liued there
with him. For as the Emperour
made the Bishoprike of Constanti-
nople gloriouse (which otherwise,
as Zonaras recordeth, was fallen to
decaye, and the towne was made
subiect to an other Bishop of Thra-
cia) so contrarywise God would ha-
ue it knowen, that the Bishop of Ro-

Zonaras.
Tom. 3.
col. 3.

mes

which is the true Church.

mes honor depēded not of mē wer
they neuer so great) but of the pōs
wer which Christ had geuen to S.
Peter, whome he made the Rock w^{er} Math. 16.
Upon the Church should be builded.

Neither hath Rome lost any 65.
thing by the departing of the Em
perour. For as Leo doth witnesse, *Innotuit*
Roma per sacram B. Petri sedem caput Petri
orbis effecta, latius præsider religionē di- Paul. Jer. 1
uina, quā dominatione terrana. Rome
by the meanes of the sacred Seat of
Saint Peter, being made the head of the
world, doth gouern wider by Gods
Religiō, then by earthly dominion. *De vocat.*
Gent. li. 2.
The very same thing saith *Prosper* of
Rome also. Who seeth not, that the *cap. 16.*
Petr Apos
stolici sa
cerdotij
principas
tum.
italiās, Frēchemē, Spaniardes, Por
ugals, Assyriās, Aethiopiās, yea the
ndiās doe acknowlege the Bishop
of Rome, for theyr Shepherd and Su
perior, who yet will not acknow
lege the Emperour of Rome at al.
The glory of the bisshop of Rome 66.

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hath

The Preface, concerning,

hath ben so great throughout all
the Church, that the hereticks haue
confessed, yea the most wrangling
heretikes of our time haue ben cō-
strained to confesse, that in al mee-
tings at General Councils or other
like, *the Prerogative of the first place*
did belong to the Bishops of Rome, to
direct and order bishops in their doings.
That is a signe, that he was euer the
greatest starre, candle, or light in
the whole Church.

And seing S. Paule doth liken
the members of Christes Church to
the members of a mans body, re-
sembling some to eyes, other to
eares, and others to the feete: If the
Pope of Rome be confessed within
the first six hundred yeres to haue
had the first place in the militant
Church, and thereby to haue bē the
chefe mēber, I pray you (M. Jewel)
what is the name of that member,
which hath the first place in a mans
body?

29. Jewel
wz in his
1st reply.
Fol. 241.
et 242.

2. Cor. 12.

A cōcessis.

which is the true Church.

body: Is it not the head? The Pope then by your confession is, yea in the old time was, the chiefe mēber, that is to say, the particular head of the militant Church, which is but one part of Christes vniuersal body and Church. But what nede I reason vpon your confession?

The Church of Rome hath ben so notably knowen to be the head, the roote, the mother of all true Christians for the tyme then liuing, that among the auncient Fathers it hath ben all one to say (in matters of faith) *A Catholike*, or a *faithful Roman*, A man of sound belefe, or *one of the Romā belefe*. S. Ambrose reporteth, that his brother Satyrus being desirous to know, whether the Bisshop to whome he came were Catholike or no, asked him, *Utrumnam cum Episcopis Catholicis, hoc est, cum Romana Ecclesia conueniret?* Whether he agreed with the

67

Ambros. de
obitu fratris.

The Preface, concerning,

the Catholike Bifshops, that is to
say, with the Roman Church. As
who should say, all is one to say, be
you a Catholike, or be you of the
church of Rome, or as now men
speake, a Papist? Again, whereas
Ruffinus had found fault with S.
Hierō for trāsllating some part of
Origenes worcks into Latin, and
yet the same Ruffinus had said be-
fore, that in the Latin trāsllatiō of S.
Hierō nothing, was *quod à fide nostra*
discreper, which might be diuerse frō
our faith: S. Hierō asked, how Ruffi-
nus meant those wordes, *à fide nos-*
tra, from our faith? For if he meāt
it of that faith of ours, which is the
faith of the Romane Church, then
S. Hierom cōcludeth, that he there-
by is proued a Catholik. *Fidem suam*
quam vocat? Eāme qua Romana pul-
let Ecclesia? Si Romanam responderit,
ergo Catholici sumus, qui nihil de Ori-
genis errore transtulimus. What doth
Ruffus

Hieron. in
Apologia.
2. aduersus
Ruffinum.

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Arrian
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predicat

which is the true Church.

Ruffinus call his own faith? Doth he meane that faith, wherewith the Church of Rome florishes? If he meane the Romane faith, then we are Catholikes, as who haue translated nothing of Origenes errors. So that Saint Hierome accompteth the Romane faith and the Catholike faith all one: verely because the Romane Church hath had and euer shal kepe the Catholike faith.

Moreouer the Arriās called the Catholiks in the old tyme *Romans*. For when *Theodoricus* the sonne of the king of the *Vandals* (which were Arriās) wold haue killed *Armogastes* a Catholike, *Iocundus* the Priest of *Theodoricus* (being likewise an Arrian) wisshed the kings sonne not to kill *Armogastes* with the sword, saying: *Si gladio pereme-*

ris, incipient eum Romani Martyrem predicare. If thou kill him with

a sword

*Victor de
persecu
tione vana
dal. lib. 1.*

The Preface, concerning,

a sword, the Romans will beginne to proclaime him a Martyr. Where he meaneth none other thig by the *Romans*, then the *Catholiks*. For they only would call him a Martyr, that should be killed of the Arrians, for their Catholike faithes sake.

A marueilouse honour which God hath geuen to the See and people of Rome, that after the faith of Christ was once preached there, and the Vicar of Christ was settled there, it should be al one to say, the Romans, or the Catholiks, the Romane Church, or the Catholike Church.

68. Howbeit, what wonder is it to see the Romane faith so much esteemed, seing the Fathers haue alwayes beleued, that the Romane Church can not erre in the profession of their faith. Thereof S. Cyprian (after he had spoken of that *principal Church*, which by the meas

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which is the true Church.

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nes of S. Peters Chaire and Sueces-
sion, it at Rome) writeth thus: *Ad Cyprianum*
Romanos perfidia habere non potest ac- li. 1. epi. 3.
cessum, Infidelity cā haue no accesse
to the Romans. Meaning such Ro-
mans, as tarie in the vnitie of S. Pe-
ters chaire whereof he there speas
keth. Likewise Pope Lucius affir- *In ep. des*
meth, that the Church of Rome, cōs *cret.*
cerning the doctrine of the Apost-
les, *illibata sine tenus manet*, tarieth ins-
corrupted euen vntil the end. Be- *Luce 12.*
cause our Sauour prayed, that Pe-
ters faith might not faile.

Pope Leo in many Sermons and
Epistles prosecuteth this argumēt, *In annis*
aying among other things. *Solidis* *uers.*
as illius fidei, quæ in Apostolorum Prin *assumptio*
pe est laudata, perpetua est (& pōst) *serm. 2.*
ius in sede sua vinit potestas, excellit
toritas. The soundnes of that
ith which is praised in the chese
f the Apostles, dureth still. But
here? It followeth a litle afters
ward:

The Preface concerning,

In the
Seat of
S. Peter
Luc. 22.
Mat. 16.
In epistola
ad Faust.
Or Anast.
August. in
epist. 190.

In the
Church of
Rome the
faith can
not suffer
defect.
Luc. 22.

ward : In S. Peters seate his power li-
ueth, his authoritie excelleth : There
is the the faith which Christ prayed
for : there is the confession against
which hel gates shal not preuaile.

The same thing Gelasius teas-
cheth, and confirmeth it by the
same Scriptures. With him the
Bisshops of Spain in their Epistle
to Hilarius, Pope Agatho and Ni-
colaus the first agree. S. Bernard
also Writeth thus to Pope Inno-
centius. *Oportet ad vestrum referri
Apostolatū &c.* Al daungers and oc-
casions of stumbling, such specially as
chance cōcerning the faith, ought to be
referred vnto your Apostolike office. For
I thinke it a worthy matter, that the de-
fectes of the faith should there specially
be made vp, *vbi nō possit fides sentire des-
fectum*, where the faith cā not faile, or
feele defect. For that is the Prerogative
of this seat. Or to whō besydes hath it be
said at any tyme, I haue prayed for thee

Peter

which is the true Church.

Peter, that thy faith may not faile? therefore that which foloweth, is required of the Successour of Peter: Et tu aliquando conuersus confirma fratres tuos, and thou being once conuerted, strengthen thy brethern. Hitherto S. Bernard. By whom (as also by the other Fathers) we lerne, that seeing the Bishops of Rome are the Successours of S. Peter, their faith can no more faile (when their brethern are to be confirmed) then his could faile, after that Christ had prayed for him. For all the Priuileges, which we speake of, are not meant to be geuen to the Pope for his own sake, but for the Churches sake, which is for the tyme built vpon his confession, and stayed vp by the strength which his principall chaire of vnitie hath in it, by the vertue of S. Peter.

In which only respect we beleue (as we haue bene alwaies taught) that

Math. 16.
Luce 22.

The Preface concerning;

that the See of Saint Peter and the Church of Rome is the head of all other Churches. Which truth was so commonly knowen in the old tyme, that not only none of the Clergie but neither the Emperours could be ignorant thereof. Therefore Iustinian writing to Pope Ioannes saith: *Sanctitas vestra Caput est omnium sanctarum Ecclesiarum*. Your holines is Head of al holy Churches. Likewise Eugenius the Archebifshop of Carthage feared not to say euen to the Arrian heretiks, *Romana Ecclesia caput est omnium Ecclesiarum*. The Church of Rome, is the head of all Churches.

The Bifshop of Patara being a Bifshop of the East Church in Lycia, speaking to the Emperour Iustinian in the behalf of Siluerius the banished Pope, saith: there are many kings in this world, and there is not one king, as Siluerius is Pope super Ecclesiā mundi

Cod. de
summatris
nit. lege 4.

Victor. li.
2. de Pers
secut. Vā
dal.

Liberatus
in Breuiar
vio. ca. 21.

which is the true Church.

mundi totius, ouer the Church of the whole world . In which words he declareth, the difference betwene the Kingdoms of the world and the Church of Christ. The Kingdoms of all the world haue not one king ouer them al, as the Church of all the world hath one Pope ouer it all. There are (saith he) many kings, and not one alone ouer al. But Siluerius is Pope ouer the Church of the whole world . And by the discourse it is euident, that he alone is Bisshop ouer all the Church: ouer it, I say, alone, but not in it alone. For there are many Bisshops in the Church, and yet but one ouer al the Church.

It is farther also to be noted, that Iustinian the Emperour acknowledged this Bisshops words to be true, because it was wel knowen to himselfe, that the Bisshop of Rome was perelesse, and was alone

the

No one
king ouer
al.

One Bis-
shop ouer
al.

The Preface concerning,

Justinian
yelocty.

the Pope over the Church of all the world, and therevpon it repented him, that he had banished *Silverius the Pope*, and he willed him to be restored to Rome againe.

In his
Repl.
Fol. 172.

And yet M. Jewel is not ashamed to alleage this fact of *Iustinian*, for a profe; that the Emperour had somewhat to doe in the Church of Rome.

2. Reg. 11.
C 12.

As well he might alleage the homicide and adultery of king *Dauid*, to proue that *Dauid* had somewhat to doe with an other mans wife. For as it repented king *Dauid* of his fault, so did it repent *Iustinian* of his tyrāny. For in dede he did that, which he did therein, by force, and not by iudicial proesse.

Gregorius
lib. 11. epi.
fol. 54.

But to end this matter of the Popes being Head of the whole Militant Church, *Saint Gregory* (whome M. Jewel in this Argumēt would seme to cleaue vnto) geuing
instru

which is the true Church.

Instruction to one Ioannes, what should be done in examining spiritual causes, and alleging diuerse Constitutions of the Emperours, among other things saith: if the Diocese haue neither Metropolitane, nor Patriarche, to whom the cause may be referred, that then the matter ought to be heard, and to be determined of the Apostolike See, *quæ omnium Ecclesiæ caput est*, the which Apostolike See (of Rome) is the head of all Churches.)

And note that he speaketh of such a Head, as may iudge and determine the controuerfies of whatsoever Church. And therefore in another place he saith, that although bishops in respect of humiliry be equal, yet if any fault be found in the bishops, I can not tel (saith he) what bishop is not subiect to the Apostolike See. Lib. 7. capit. 11. folio 64.

For all the causes, and manie other which I omitte, because they are in controuerfie, and nede long

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dis

The Preface concerning,

Matb. 5.

*2. Thessa.
lon. cap. 2.*

*Augustin.
ad Honor
ratum de
credendi
viti.*

*Iren. lib. 3.
cap. 3.*

Amb. ep. 21

discourses to proue them : if euer
any man (after the Apostles) was
sette vp by Christ vpon a Candel-
stick to geue light to the whole
howse of God , it is doutlesse the
Bisshop of Rome. So that in this
miserable diuision of Christes
Churche (which toward the com-
ming of Antichrist is like daily to
increase) thei only are safe, who fol-
low that notable fame, glory, and
knowne autoritie of the Catholike
faith, which in al ages hath ben and
is presently in the Church of rome,
and in those Nations, Coutries, and
Cities, which haue alwaies agreed
with it, and with the Succession of
the Bisshops there. Wherein, as Ire-
neus saith, *that tradition which came
from the Apostles was alwaies kept.*
Likewise S. Ambrose saith, *that the
Churche of Rome alwaies keperh the
rule or belese of the Apostles vnde.*
filed.

From

which is the true Church.

Frō this most p̄ncipal, most great,
most auncient, most holy and fa-
mōuse Church, from this Church, I
say, which is the head of all Churs
hes, and al one with the Catholike
Church (because it being the rock
it not erre, no more thē the whole
Church of Christ can, which is the
pillour of truth) from thence Fugas
us and Damianus had their most
awfull commission by Eleuther
ius the Pope, to preache to king
Lucius, and to the other Britans
who are now called Welshmen.

1. Tim. 3
Ado in
Chron. an.
D. 186.

From Celestinus the Bisshop
of that notable Church, Germanus
the Bisshop of Antifiodore was
sent to our Countrie to roote out
the Pelagian heresie, and to plant
again the Catholike faith among
the Britans.

72
Prosper
in Chron.
an. D. 432.

From that Church and City of
Rome, the preachers of Christes
Gospel came to the Saxons or Eng

73.

***** iij

glis h

The Preface concerning,

Ado in
Chron.

Ad.D. 598
Belain Ec
clesiastical.

glif men in the daies of Pope Gregorie the first, who sent Saint Augustine and his brethern into England.

At whose Apostleship and comming to vs, those that now barck and enuie, declare themselves to be adders broods and vnnatural children, as who would destroye their owne spiritual Fathers, if they were able, and seme to be sorrie that euer the realm was conuerted from idolatry to Christ by those blessed Messingers.

74.
Ado in
Ebrō. 650.

From *Vitellianus* the Bisshop of that see, Theodorus was sent into England, to instruct vs in matters belonging to Religion.

75.

In the faith of that Church and in the cumpany of al Natiōs which acknowleged the church of Rome, King Henry the eight found al England, Wales and Ireland, when he first began to change our faith, and

which is the true Church:

and to withdraw his obedience, frō
that See, whence the word of life
was brought vnto vs. And why he
withdrew his obedience, all the
world knoweth, and therein it kno
weth also vpō what foundatiō this
new Gospel now preached in Eng
land, was builded.

King Henrie ought not to
haue gone out the Roman Society
because of any vices which he found
or saw there, (for in a great house
there are as well vessels of contus
mely as of honour, and in our lords
field, among the good corne wees
des and cockle grow) but he only
might haue departed out of the
Roman Church, if he had found
any where els a more Auncient
and true Church: As Saint Aus
gustine went from the Manichees
to the Catholike Church.

But king Henrie did know
whence he went, and not whether

***** iiii he

76.

1. Tim. 3.

Math. 13.

The Preface concerning,

he went . Which thing must nedes brede an infinite errour and wandering in faith , as our Realm from that day forward hath had experience more then inough.

77.

One, or
none, old
or new.

He that goeth out of one Church (as king Henrie and the Realm vnder him, went out of the Church of Rome) must either goe into an other Church already extant in the world, or make a new Church of his own, or be cleane without a Church.

78.

One.

King Henrie would not be without a Church, for he called himself *the supream head of the Church of England*, therefore he wold haue some one Church.

79.

Verily he went not into an other Church already extant any where : for he adioyned himself to no company of faithfull men in all the earth, which had from Christes tyme liued after that profession of the

which is the true Church.

the faith which he then instituted
and allowed. The Romane cum
pany, which alone was the true
Church, he forsoke and persecuted.
Against Luther, and much more
against Zuinglius he caused the six
Articles, to be made, many or all
the which, Luther, Zuinglius, Cal
uin, and all their fellowes condemn
as impious and wicked.

So that in king Henries time
it was taken for true and Catholik,
that the Masse was a propitiatorie
sacrifice. The communion in one
kind was laudable. It was euerlas
ting damnation by the faith of his
Church, to deny the real presence,
or transubstantiation. On the other
side the Pope was not head of the
militant Church (said he) and the
monks might be putte out of their
cloisters.

If that Church of king Henrie
was the true Church, the present
church

A new
Church.

80.

In other
new church.

The Preface concerning,

Church of Englād is a false church,
because it teacheth doctrine cleane
cōtrary to that of king Henry. For
it denieth transubstantiation, and
the presence of Christes body vn-
der the forme of bread, and the ex-
ternal Sacrifice of Christes body.

81.

If king Henry when he went
from the Church of Rome, went
not to any other true Church, nay
if he went to none other at al, but
made and erected a new Church of
his own, where the saith began to
be so professed, as it had ben pro-
fessed no where els in all the earth:
surely a Church newlie made and
sette vp, a thowland fye hundred
yeres and vpward after Christes as-
censiō, can not be Christes Church.
For his Church began at *Ierusalem*,
and so increased, and continueth in
the world for euer. Therefore the
Church which king Henry erected
now first in Englād, could not pos-
sibly

A false
Church.

Act. 1.

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be the true Church wherein al mē
must be saued who shalbe saued.

If the realm were out of the true Church in king Henries time, it
could not afterward haue the true Church, except it were reconciled
agaïne to the true catholik Church of Christ, that is to say, to such a cō-
pany of faithful men, as had alwaies kept and professed the true faith,
from generation to generatiō even from the time of the Apostles. For
so the Prophete foretold, *populi cōs* Psal. 44.
strebuntur tibi in eternum. Not one,
but many Peoples or nations shal
geue praise to thee, not only for fix
hundred yeres to gether, but for
euer.

In king Edwards time the realm
was recōciled to none other more
auncient Church, but went forward
in building stil a Church newly des-
uised. For whereas the state of
the realm of England was out of
the

82.

Reconci-
liation ne-
cessary.

83.

No reco-
ciliation
used.

The Preface concerning,

the true church in king Henries
time:and consequently whereas the
true church being somewhere in
the world was without the Realm
of England,there was no publike
order taken, whereby the realm
should be vnited to any such aun-
cient company of Christians, as
were anywhere without the realm.

84.
foren.
power be-
misso,

Yea rather it was provided by
all meanes, that *no foren power* from
beyond the sea should haue any
thing to doe in England, or in
Wales, or in Ireland, concerning
matters of Religion. And yet yf
Christ had any church at all(as vn-
doutedly he had)surely it was pro-
fessed without the realm of Englād,
wheresoeuer it was professed. For
in the realm it was not professed,
except it be the true Church,to des-
ny the supremacie of the Pope, and
also to maintein the Propitiatorie
Sacrifice of the masse, which thing
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which is the true Church.

neither the Papist nor the Protestant dare confesse.

How then could England, 85.
which kept out all foren power in
spiritual matters, be reconciled to
the Church of Christ, the power
and authoritie whereof was with-
out the realm? Or is the power of 1048. 2.
being the sonnes of God, the power of 1048. 20.
preaching and of remitting synnes no
power?

Againe, are we not bound by 86.
the Articles of our faith, not only
to beleue, but also to professe a holy
Catholike Church? For as the hart be-
leueth to righteousness, so confessiō is made Rom. 10.
by the mouth to saluation.

What Church thē did the realm 87.
of England professe vnder king
Edward more auncient then it self
was? To what cōpanie was it vn-
ited? Whom did it acknowledge
for the pillour of truthe? Whether the 1. Tim. 3.
word of God? That was surely wel
done:

The Preface concerning,

The word of God is not the Church. done: but the world of God is no more the faithful men who make the Church of God, then the Statutes of England are the men of England or citizens of London.

88. We must haue *a companie of men* shewed vs, to which we that were out of the Church in king Henries time (by al mens confession) may be afterward reconciled, and vnited. Those men professed Christes faith in one place or other. Where was that? At Geneua? Nay, that profession beganne about the same time, that king Henries did. And therefore they could not be that ancient Society, who had professed the faith frō time to time so as their forefathers had don, euen vntil we come vp to the Apostles.

Geneua is not y^e true Church.

89. The like may be said of Zuin- glius at Zurich, and of Luther at Wittemberg. These companies all beganne within these three score

Yeres

which is the true Church.

yeres, but Christes cōpany which hath born his name, is fiften hundred yeres old and vpward.

The age
of the true
Church.

Moreouer, if it were possible 90.

for the company of Lutherans, or Zuinglians, or Caluinists to be the true companie of Christes Church,

No reco-
ciliation.

yet the realm was no more reconciled to them, then to the Anabaptists, or to the Swenckfeldians. For what publike order was taken, that any vniō should be made betwene our realm and any other in all the world? What Embassadge went to and fro?

In al recōciliatiōs he maketh supplication, or at the least he submits 91.

with himself and desireth to be reconciled, who hath swarued and waded. In so much that he vsed to offer up to his Catholik bishop a libel of his repentāce, and of cōfessiō of the true faith, as *Vrsicius and Valens* did

Nicéphor^s
lib. 9. c. 27.

Julius the Bishop of Rome. As

like-

The Preface concerning,

Cyp. li. 9.
epist. 12.

likewise Maximus, Urbanus, Sardonius and Macarius were reconciled to S. Cyprian.

92.

we went
not to Luther.

Did our realm submitte it self to Luther, to Zuingli^o, or to Calvin? Did it offer a libel of repētaunce to any Bishop? It is euident, that we neuer medled with Luther. For we neuer yet receaued the doctrine of the real presence of Christes body together with bread, so as the Lutherans teache it.

93.

Caluin
came from
Luther.

Now Calvin and Zuinglius came out of Luthers church. For he was their auncestor, and brake with the Pope of Rome (to whom al they were once subiect) before thē, and first professed that Gospel, which afterward they did allow and embrace.

94.

Last of all, if the Realm in king Edwards tyme had submitted it selfe to Calvin, he would not haue admitted them to this fellowship;
except

which is the true Church.

except the King wold first haue
spoiled himself of the title of being
supreme head of the Church of England.

Caluin is
not of our
church in
England.

For Caluin teacheth it to be a
beastly thing, for any tēporal Prince
to arrogate to himself to be su-
preame head of any one particular
Church of Christ. And affirmeth
those that gaue such counsell to
king Henry (and consequently
those that continued in geuing
the same counsel to king Edward)
to be blasphemers.

In Amos
cap. 7. 13
O/s. 1.

But seing king Edward kept
the said title al his time, it is cleere
that the realm vnder king Edward
was not reconciled, or vnited in
profession of the faith to any com-
anie out of England in all the
world. And consequently, that
neither the Church of Englād alone
professed Christes faith (and then
so it should haue ben professed
at six, yea scant three yeres to-
gether)

93.

No true
church in
England.

The Preface concerning.

gether) or els that the realm of England was out of that true Church and company of faithful mē, which according to Gods word professed Christes true faith.

95.

When Queene Mary came to the crown, she found the Realm (as it now appereth) out of the true Church, and therefore she hastened to reduce it vnto the true Church again: and submitted herself and the Realm (as much as lay in her) to the Pope of Rome, whose Authority her father had vniustly banished.

Reconciliation to Rome.

The Pope sent in his Legate Cardinal Poole of blessed memory, who reconciled the realm to that Apostolick seate of Peter, whence we had taken our faith by S. Augustine the Apostle of the Englishmen. And the parliament (for great reasons which were then alleaged by the right worshipful Prolocutor and

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which is the true Church.

and others) accepted the Legacie,
and submitted it self to the See of
Rome.

That seat of Peter hauing dured 97.
from the tyme of Claudius the Em^{peror}, in whose daies S. Peter came <sup>Hieronim^{us}
in Catalo^g</sup>
to Rome, hath had two hundred 20.
and thirtie Bifshops or vpward, who
had alwaies not only the Christiāns
of that City or of Italy, but of many
Countries and Nations agreing
with it in the profession of Christes
Faith. Therefore it is the true
Church of Christ, as in the which,
and in the Nations obeying it, the
Faith was neuer changed these fiften
hundred yeres together, whiles
those Nations obeyed that Apo-
stolike seat. And consequently in
Queene Maries tyme the Realm
was reconciled to the true Church
of Christ.

England
Catholike.

Seing now the realm is againe
parted from the companie of all
nations

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The Preface concerning,

nations, which haue alwaies communicated in professing theyr faith with the Church of Rome, and seing the same hath not submitted it self to any other auncient companie of faithful men, which may haue a lineal descent in professing the Christian faith from the Apostles time: and seing the realm agreeth not with the Lutherans in beleuing the real presence, nor with the Calvinists, because the title of supream gouernmēt in spiritual matters is retained stil: it must needes follow, that our realm is not only separated from the most auncient and true Church of God, the visible Head whereof is at Rome, but also that it is a company which professeth his faith a part from al the world, nor acknowledging anie Church more auncient or better directed, then it self is.

I am not ignorant, that if this matter

England
Schismatical
against.

which is the true Church.

matter might be ripped vp to the vttermost, and as it ought to be in truth and conscience; so I meane, that the thoughts of al harts might be opened and reuealed; I am not then ignorant, that the vttermost refuge of the Protestants must of necessity be, that *Christes Church* is *inuisible*; and agreeth only in hart betwene it self, and that the outward rule to make it agree, is the word of God written in the old and new Testament, so farre at the least as they list to allow it.

By this only meane al may seme to be safe. And so albeit the whole realm of England be schismatical, and that by some of theyr own hartie thincking, and by the last resolutions of some that are best lerned: yet (thinke they) one of vs agreeth in his hart with an other, and after this sort, one knitteth himself in hart to the Lutherās, an other to the Calu-

The last
refuge.
Of heres
takes,

3 church
vnder a
bushel.

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The Preface, concerning,

unists, the third to the Anabaptists
the fourth to the Trinitaries. And
as for outward professiō, they must
imagine it to be inough, that Gods
word be professed to be the su-
preame iudge, though none of the
neither know the meaning therof,
nor be ruled by it, and that the Pope
of Rome be denied to be the chief
iudge vnder Christ, and the al is safe
accordig to their false imaginatiō.

102.

Rom. 10.

Act. 10.

Mat. 28.

Act. 1.

But if the preachig of Gods word
be the ground of al belief (for faith is
by hearig, and hearig is by preachig) and if
the preacher must nedes preach the
whole truth *opening the whole counsell*
of God and dissembling no part therof
(otherwise he deceaueth the peple)
if the celebrating of *the Sacraments*,
must be of that effect, to shew vs the
thurch in outward deede, which
preachig is of in outward word: it
ought to be graunted, that there is a
cōtinual knowē outward pfeessiō of
christianity, and of the faith by prea-

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thing and by administring the Sa-
ramēts. Now Christes Gospel
was pphēciēd of, that it ſhould be
preached in al natiōs. For the ſound of
thē is gōne out into al the earth; and as
the church hath ſtil Paſtours and teas-
chers, ſo it muſt ſtil haue preachers,
whoſe ſound mȳ go forth into many
natiōs of al the earth. For *Iſaias* like-
wiſe ſaith, *vpō thy walls (ô Ieruſalē) I*
haue ſet watchmen, they ſhal not hold
their peace al day, nor al night for euer.
Where were theſe preachers of this
new religiō before Luther? Wher, I
ſay, wer thei throughout al natiōs?
How wēt their ſound throughout al
the earth? Surely they wer vnder
a buſſhel, and not vpō the Candel-
ſtik. Thei wer heard neither in the
Eaſt, nor in the Weſt Church. And
yet the glory of Chriſtes Church
muſt be ſo great, that, 'as *Iſaie* ſaith,
Nations ſhall walk in the light of
Chriſt, and Kings in the Brightnes of his
riſing.

101.

Open
preaching.

Ephes. 4.

Iſai. 62.

102.

Iſai. 60.

***** iiii

The Preface, concerning,

rising. Such nations the Romane Church alwaies had, and such kings it had from the time of Constantine the great vntil this day. But this present religion of England had nor many Nations nor kings who professed it, before these fiftie yeres.

103.

Isaie. 60.

Again, the true Church must be honoured and nourished, by kings, as Isaie sheweth. But the Church of England honoureth kings as her supreme heads, and with her goods, nourisheth them and their Courtiers.

104.

The
church in
time before
the 1521
Act 2102.

Farthermore, concerning the written Word of God, it is in deede honourable, and true. But as there was a Church of Christ aboue two thousand yeres before any word of the whole Bible was written: and as Christ had a Church in Ierusalem and in Antioche before any of the fower Gospels was penned: and as afterward the word of God was

prea

which is the true Church.

preached, interpreted & expounded
alwaies by the Ministers of Gods
Church: so the written word of God
presupposes a Church whereunto it
is geuen, and where it is preserved.

The Romane Church there

105.

fore which preached, kept, deliue

red and expounded the Gospel to

whence
the w^{rite}
word
came.

ys, and whence the Lutherā, Zuin

glians, Anabaptists and Caluinists

had it in Latin, and the Greeke

Church whence they had it in Greek

must preache the faith vnto this

new Congregation of Christian

nē, if they wil vse the word of God

as they ought to doe.

But to take the booke into theyr

106.

own hands, and thence to frame a

Church which neuer was before,

the abuse
of Gods
word.

and which then presently is not in

the world, when they beginne to

make the bible: it is much like, as if

one reading the old Chronicles,

lawes, and Statutes of England,

would

The Preface, concerning,

would gette him with a companie
of as wise men as himself were, into
one desolate Iland or other, and
saie stoutly, that it were England,
for that it now kept the true Lawes
and Ordinaunces of England. And
that the knowen Countre which
is named Englād, is a forged thing,
which is departed frō old Englād.
But that he now wil restore al (that
wil folow him) to the true successiō
of king Arthur and of Brutus.

The prophets Isaie, Ieremy, Da
niel, Esdras or Nehemias did not
take the law of Moyse into theyr
hands (as these mē do now the new
Testament) and so conclude with
themselues, *the Church of Ierusalem
erreth in this point, and in that point, in
this practise, and in that practise, and
it is ful of Idolatry, and of supersti
tion: and therefore I wil renounce
the gouernmēt of the high Bishop,
and depart from it, and cal to me a*
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new companie, where the law of God ſhalbe perfectly professed, according to the writē word of God. No, no, the Prophets neither said, nor did so. For thē that new Church had ben the Church of this or of that Prophet, and it had not bē the aunciēt Church of God, which had endured from the beginning. Euen so now, it is not lawful to take a new Testament into your hands, and so to find abuses in that principal Church of Rome, and therevpon to deuise a new Church, as Luther, Zuīnglius, Calvin and Brentius haue don.

It is euident, that the Church of Rome was once a principal mēber of the Church of God, because the *truth of the Romans was preached in the whole world.* It is euident, that the succession of Popes and of other Christians in Rome, hath with lesse interruption continued there

108.
Rom. 1.

The Preface, concerning

there, then euer the like did in Ierusalem before Christes comming. It is euident, that in the old tyme the Romane faith was accompted the Catholike faith. No change of faith in Rome cā be shewed at any time. But the Pope and City hath continued stil in profession of the same faith vntil this day. Now euil manners must not cause vs to depart from any Church. Therefore we ought to return again to the Church of Rome, as to the chiefe member of the Catholike Church, vnder the paine of euerlasting damnation.

I haue declared more briefly then such a weighty matter did require, that seing Christ hath a church, and his church is that vnto him in this world, which a great kingdom is vnto a great Prince, that his Church can not be hidden by any meanes, least his glory be lesse among

Ambros. de
obitu fra
trū.

Matth. 23.

109.

I knowe
churches.

which is the true Church.

among me, the glory of a world
ly kings is. For Christ came into
the world to make the name of his
father glorious among men, euē
to the outward apparence, as well
as to the inward holinesse.

The waies to see and heare the
Church of Christ is to see and heare
the gouernors of his Church, with
the people that obey thē and agree
with them. And as by that meanes
the Writers of the stories in the first
six hundred yeres, so the later writ-
ers haue alwaies described vnto
us Christes true, visible and glo-
rious Church.

The most notable bishop or
pastour that euer was in Christes
Church, was and is the Bishop of
Rome, both for the Emperial City
where he liueth, and the which not
without the miraculouse worck of
God, was by the first Emperour,
who professed openly our faith,
least

Math. 5.

1 Pet. 12.

2 17.

Rom. 12.

110.

Bishops
and Pa-
stours.

1 Pet. 50.

111.

The Bi-
shop of
Rome.

Ado.

The Preface concerning,

Eusebius

Optatus.

Rom. 1.
Irenaeus.

Hieronymus.

Gregorius

England,
Germanie
Bohem.

Leo. 3.
Gelasius.
Leo. 2.

Victor.

least vnto him, and also for the honour and for the succession of the cheefe Apostles, Peter and Paule for the nūber of martyrs and Saints in that See, the propheticall testimony of S. Paule, and of the aūciēt Fathers geuen to the faith of the Romāns: for the nūber of Bishops, of nations, of kings, yea of General Cōuncels who alwaies agreed with the B. of Rome in the profession of the faith: for the Priuilege of not inuēting at anie time anie heresie, or professing anie heretical assembles for conuersion of infidels to the faith, and the continual flourishing of that see vntil this hower. That bis hop transferred the Empire, was appealed vnto by bis hops and Patriarchs, confirmed Councels, and sent his legates into all Prouinces, and that Church is accōpted al one with the Catholike Church, and the Romans, that is to saie, those who

which is the true Church.

who obey the Bishop of Rome,
are as much to say as the Catho-
likes: it is Head of all Churches, *Iustinian.*
and can not erre in the doctrine *Bernardus*
of faith.

Therefore when we departed *whence*
from it, we departed from the *we went.*
greatest light or candle that euer
Christ after his Apostles, did sette
upon any Candelsticke in all the
Churches. And we went we can
not tel whyther, but in dede we *whither*
went to our own phantasie, and idle *we went.*
raines. One imagining out of
that which he toke to be the mea-
ning of Gods woord, one kind of
Churches: an other imagining an-
other kind: But all are out of the
right way, except we returne to
that Churches, which hath bene
read alwaies throughout all Na-
tions, whereof the Bishop of
Rome is head, who sitteth in the
chaire of Saint Peter, to whome
she

The Preface concerning,

the shepe and lambs of God were committed, without whose fold there is no meane of saluation.

113. This much I thought good to warn the Reader of, least he should thinck, that because I write at large only of Images; that therefore those points only were to be considered, whereas all (as it were in a short word) is comprised in the acknowledging and professing of the true Church. For there is contained the word of God, the preaching of the Gospel, the true Sacraments, the forgiveness of Synies, the holy goost, the communion of Saints, and Christ himself, who is the head of his only one mystical body and the Saviour thereof.

Ephes. i.
9.

If at the length thou art perswaded (good Reader) that Christ hath ever had and still must have a company of many Nations professing his faith under faithfull Bishops and

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and teachers: and that, none other
such cōpanie can be named, which
is in any poise so like to be the true
Church, as that which being spread
throughout all nations, hath euer
had his principal Chaier and Priests
ly Vnity in the See of S. Peter, and
in the City of Rome: It remaineth,
that the said cumpanie of Christiāns,
must be not only beleued in hart,
but also *confessed in mouth*, and pro-
fessed in al our dedes, which appers
eine to the worshipping of one
God by Iesus Christ our Lord. For
as God made the whole man, to
withe, as wel the bodie as the soule,
and as Christ redemed and wil glos-
sifie the whole man: so must the
whole man cōfesse God and Christ,
and al that belongeth to God or to
Christ.

Certainly nothing belongeth
more specially to Christ, then his
own dere spouse the Church, which

A he

Cyp. ep. 31
lib. 2.

Rom. 10.

Osee. 2.
Cant. 6.

The Preface concerning,

he hath taken to be his wife. In so much that in our Crede and belefe after the profession of our faith in God the father, in the Sonne, and in the holie Gooft, it foloweth immediately, *Credo sanctā Ecclesiā Catholicā*, I beleue the holie Catholik Church.

As therefore if a Prince loue his wife intierlie, he wil neuer accept him his frind, who vseth the companie of that person, which is a professed enimie to his dere wife: euen so Christ can neuer take him to be his faithful frind or seruāt, who vseth to frequēt such a Congregation, as is purposed erected against his owne wife and Spouse, which I haue shewed to be the Societie of Catholikes. And how soeuer the hart of that man thincketh it self to be affected toward God, who goeth to these false cōgregations: surelie his fact in going to the is so flauiderous, that if the hart it self were cho-

roughly

going to
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which is the true Church:

roughly examined, it could not iust
stifie his own demeanour. For it di
uideth one mā into twain, setting
the hart in one cūpanie, and the bod
die in an othert as though anie man
could go to church, except his hart
and mind caried his bodie thither.
If then the mind wil not be without
the body (because it is not as yet dis
posed to die) doubtlesse the minde is
cōtent to be where the body is. and
consequēty, the mind is cōtent to
be at such a cōgregation or church
seruice, as it beleueth to be impi
ous and wicked. And by that mean
es he that wold not be at the schis
matical seruice, and yet is there, des
erueth more anger of God by his
being there, thē fauour by the desier
which he hath to be absent. For he
maketh void his own good desier,
by putting the cōtrary in executiō.
And yet because his desier is good,
let him not leaue it, but lette him

A ij endeuour

The Preface concerning

endeuour fully to accomplish and
to make perfite his good desier, by
leauing of his euil custome.

O lamentable case of our Coun-
trie: and great ouersight, in that it
hath not ben more earnestly open-
ed and looked vnto. But it is lesse
euil, to know and to consyder it
now, then neuer. And they may be
happy, who hearing of it in this life
may yet amend from hence soorth.

5. Reg. 18.

*How long hate ye (saith Elias) be-
twene two sides?* If this new sprung
Congregation be Christes Church,
then doe as the professed enemies
of the Roman Church commaund
you to doe. But if the Catholike so-
cietie (whereof Rome is the high
Mother Church) be the only spouse
of Christ, the leaue the false sets, the
feined tabernacles, and the detesta-
ble Congregations of her enemi-
es, and folow her alone.

Remember that it is an old and
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demned heresie of the *Helchefites*, *Enseb. li. c.*
to thinck, that a man may beleue *cap. 18.*
one thing, and speake or professe an
other. S. Augustin also disputing
of true Religio, findeth great faule
with the old Philosophers, because
whereas they in theyr scholes held
clean contrary opinions of God, and
of the highest goodnes, and of the
last end of al things: yet they came
all to one Church or temple, and there
professed in theyr publike seruice
that, which was contrarie to theyr
priuate talke and doctrine. *Scholae* *cap. 11.*
habebant dissentientes, & templa com-
munia, they dissented in schooles,
and agreed in Churches.

Now S. Augustin iudged that error
was so great, that he doubted not to
saie: If we saw this fault only, healed by
Christian discipline, no man ought to
denie, but it were a thing to be set forth
with vspeakeable praise. For so it is be-
lieued and taught, that whose doctrine

*De vera
relig. c. 9.*

A iij we

The Preface concerning;

we approue not, they do not cōmunicate in Sacramēts with vs. Which thing (saith he) is lesse to be wondered at in those hereticks, who order the Sacramēts athers wise thē we doe (as the Manichees ad some other did) but it is much more to be nored, in such heretiks, as keeping the same Sacramēts which we haue, yet because in other points they dissented from the Catholiks, were not admitted to the Catholicke communion, but had they proper conuenticles and names, as Phosinians, Arrians, and other like. This much S. Augustine saith in effect, for it was to long to turne euerie word as it lay.

Which thing if it be applied to our realm, are not the opinions and Scholes contrarie? Doth not one say, the bodie of Christ is present in the Sacrament of the aaltar, and the other teache, that it is not present there? Will you then, who beleue it to be present, come to his sermon, to his

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his seruice, yea to his Communiō,
who teacheth openly, that Christes
bodie is not present: At the least
wil you geue him the looking on,
or the standing or sitting by whiles
he ministreth in the church?

Consider now, that these men
doe not only dissent from you in
Schooles, but also that they haue
made a new kind of Church Seruice,
and haue condemned the old
seruice, which (in the substantial
points) was receaued more the fiftē
hundred yeres past throughout all
Christendom: as in the Sacrifice of
Christes bodie and blood, in the ad-
oration and Reseruatiō thereof,
with the reast of the holie Sacra-
ments. And yet may ye come to
this new religion with a safe conscie-
ence? Surely then ye may denie the
Catholike Church with a safe cons-
cience, as trulie your dede doth
in part denie it.

A iiij And

The Preface concerning

Note.

And whereas there is a rumour spread by certain men, that this going to schismatical Service is, or may be wincked at, or dispensed in the Catholikes, of certaintie it is not so. But rather by this keycold demeanour of the Catholikes, we may perceauē how iust God was in punishing thē with heresie, in whō he saw so litle true and hartie faith, that for feare of a small temporal losse, they can be content to put in hazard their euerlasting saluation. The disease is great, it nedeth a sharpe medicine.

Diab. 3.
cap. 31.

S. Gregorie telleth a notable story of one S. Ermigild: sonne to Liugild, who was king of the Wisigothes in Spain. This Ermigild being conuerted to the Catholike faith by S. Leander bishop of Spoletto, chose rather after prisonment and chaines, to die by the sword at his own fathers commaundemēt, then

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to receaue the communion at the hand of an Arrian Bifshop. - At whose body when his wicked Father saw miracles wrought, although he repēted his own deede, yet for feare of his people (which were most of thē Arrians) he durst not professe that Catholike faith, wherein his sonne had died.

But whē the father was dead, his other sonne Richard being brother to the blessed Martyr Ermigild, both hīself became Catholike, and turned also his whole Country and nation to the Catholike faith. So that the euent shewed his Father to haue ben in a vaine seare. Who yf he would haue professed the Catholik faith, he should aswel haue found his subiects redy to haue bene made Catholikes as his son found them. Wel: S. Gregory concludeth the historie, shewing that the confession and Martyrdome of Ermigild,

The Preface concerning,

mygild, was a meane before God,
why his brother and al the countrie
became Catholike.

If it were so, what slaunder and
synne haue they fallen into, who by
dissembling to professe theyr faith,
haue prouoked manie others to
schisme and heresie? Whereas if we
had plainly cōfessed the same, other
mē had not onlie saued themselves,
but also the whole countrie, as it
may be thought, had ben preserved
in the true faith.

How many now see this in an
other world, who wold leese more
then a thousand worlds, lands, and
liues, that they might haue time in
this world to amend theyr former
fault? And surely when al is done,
none escape better, nor liue more
merilie, then those who are fullie
resolved to professe theyr faith
plainlie and boldlie. Theyr con-
science must nedes be most quiet

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which is the true Church.

God, their honesty most esteemed, and
ntrie their libertie in this world is not
much lesse, and in the world to
come it is infinitely greater, then
any other shal haue. If the mind
once (calling for grace) be at a poit,
the matter is not so hard, as it se-
meth. He that wold be cōtēt to die
in his bead whē God should cal hī,
and he that considereth that God
may cal him euery hower, nede no
more be hoful, how his wife or chil-
dren should do, if he wer banished;
or lay in prison, then he would be
hoful how thei should doe, if God
had called him out of this world.

If it be possible for them to liue
wel, and him self to die, may not
thei much more do wel, if he were
out only in prison? Or thīketh any
man, that any prison, be it neuer so
ruel, is worse then hel? God kepe
us al thence. Is it worse then Pur-
gatorie? No, no; al the paine of this
world

The Preface concerning,

world is but painted, in respect of
that which is to come.

If I wrote to flatter my couns
triemē, I could write of other thiḡs
more plausible. But if I may pꝛuoke
any one man to true penaunce (as
I besech God I may) I am content
to beare the displeasure of the rest,
and to be accōpted as it shal please
euery mā to thinke of me. I am sure
if euer the faith shalbe recouered, it
must be don by cōfessing and pꝛess
sing it, and not by dissembling. whos
foeuer hath readē the Ecclesiastical
stories, and Canons, may quickly
perceauē, that we ought to haue no
fellowship in mariage, in prayer,
and in all the seruice of God with
those men, whose religion we misli
like. So the Canon of the Apostles,
and the Cōūcel of Laodicea teach
vs, and the example of the Primis
tiue Churchē.

This may suffice to him, that
wilbe

Gen. 6.
2. Cor. 6.
Can. Apo
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Laod Can.
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will be warned: others shall know (I feare me) at the later day, what it is to beleue the Catholik church, whether it be to reade only, or to speak that which it beleueth, or els to practise also and to doe that which the Catholik Church doth, and commaundeth to be don. *The doers of the law shall be justified, and not they that here it only.* Rom. 2.

God charge theyr harts, who thinck God wil be serued otherwise outwardly the inwardly: God strengthe the weake in faith, and increase grace and knowlege in them, that

are desirouse to fulfil his commaundements: To whome

be al honour and glo-

rie for euer,

Amen.

C Faultes escaped in the printing.

Fol.	Pag.	Lin.	Faultes.	Corrections.
13.	1.	13.	compared	proposed
18.	2.	11.	the new	these new
19.	2.	3.	is it a	it is a
24.	1.	3.	scriptures	scriptures
26.	2.	17.	they brake	ye brake
30	2	15	and prattis	and partly
32	2	13	the by Serenus	the damage by
39	1	24	to Alaricus	to Alaricus
ibid.	2	2	byrill	byrill
40	1	26	can be	can it be
40	2	1	of al honour	of honour
63	2	24	indee god be	indee he
70	2	2	idolatry conclud.	idolatry idol.
ibid.	2	22	that is	that it is
78	1	22	so may	so many
97	1	6	substance of his	substance of his
129	2	21	Eusebius	Eugenius
148	2	5	because the	because he
152	2	17	Therefore is	There is
159	1	3	diuines together	Diuines be
ibid.	ibid.	7.	relect them	allot them
162	2	26	desidered	be adoured
175	1	2	continue to the	continue the
176	2	8	by writing	by setting
177	2	21	pusillanimity	pusillanimity
181	1	21	yet not defined	yet defined
183	2	26	which his	with his
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The Chapters of the Treatise
following.

- The Argument of the Treatise. fol. 1.
The state of the question concerning the Chap. 1.
adoration of holy Images. fol. 8. 2.
That although holy Images had ben fals
sely worshipped, yet the Churches 3.
were vniustly spoiled. fol. 12.
The Persegrew of such as heretofore haue
destroyed, the Altars, Temples or holy
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That the word of God forbiddeth not
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A lewels ingling concerning the inue- 9.
tion of Images, and his corrupting of
Eusebius is detected. fol. 76.
That

C Faultes escaped in the Printing.

Fol.	Pag.	Lin.	Faultes.	Corrections.
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32	2	13	the by Herennus	the damage by
39	1	24	to Marcius	to Marcius
ibid.	2	2	brutish	brutish
40	1	26	can be	can be
60	2	1	of al honour	of honour
63	2	14	indeede god be	indeede he
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worship to some creatures. fol. 70. 8.

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tion of Images, and his corrupting of

Eusebius is detected. fol. 76. 9.

That

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ages. fol. 96.
11. That by the word of God the Images of
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noured. fol. 111.
12. Of the signe of the Crosse. fol. 127.
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S. Augustins doctrine, and S. Chrysos-
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ben wrought by holy Images. fol. 145.
15. That M. Iewel bringeth such reasons
for worshipping bread and wine in
the Sacrament of the Altar, as may
serue for the worshipping of all holy
Images. fol. 159.
16. Whether it be profitable or no, to haue
Images in the Churches, and to per-
mitte them to be worshipped. fol. 168.
17. Whether the same degree of honour be
due to the Images, which is due to
the Saints themselves. fol. 173.

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the Images of Christe,

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The Argument of the Treatise folowing.

The First Chapter.



My purpose at this time, is
to Answer an Obiection
moued by certayne Prote-
stantes, concerning the late
Proceedinges of the Lowe

Countries. which Proceedings (they

The ob-
iection.

say) must needs come from the mighty
hand of God, sithens a few naked and
base mē, haue both cast downe Idolatrie
here, and obtained permission to preach
the Gospel, against the pleasure of the
greatest Christian Prince that is in these
our daies, against the wil of an infinite
number of riche Monkes, friers, and
priestes, against the desire of the multi-
tudes of common people, which are for
the most parte al geuen to the old Reli-

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gion.

Of Images, and

gion. If then it be above the course of natural woorkes, for a smal number of weake men to throw doune Idoles, & to spread Gods word contrary to the indurour of Princes, of Prelats, of Cities, of Countreies: it seemeth that the doing thereof is euen the same strong power of Christ, whereby in old time the xij. Apostles being poore and ignorant men, conuer- sed al nations to the worshipping of one God, and of his sonne Iesus our Lord. Thus some of the Protestants doe reason. This Arguēt maketh the preaching and deedes of our new Gospellers, like vnto the preaching and deedes of the Apostles: the miracle in conuerting men hartes, to be in both all one: the Images of Christ and of his Saints, to be like to the Idols of the Gentils and Paynims; and consequentlie it presupposeth God to be not onlie the permitter of these alterations, but also the worker of them, for his glorie, and our saluation. But I proue their preaching to be vnlawful, their deedes to be vnhonest, the pretended miracle of their working to be a detestable Sacrilege; our Images not able to be

The answer.

Image breakers.

2

no Idols, but although they had ben
Idols, yet to be unlawfullie cast downe:
it wil remaine, that God permitteth this
greate mischefe for our great synnes, and
worketh no miracle at all. And I truelie it
is so easie a matter to confute this fond
reason of the Protestants, that the verie
telling of the fact, wil be a sufficient con-
futation of the miracle, which is preten-
ded to be shewed therein.

To beginne with the first occasion
of this spoile, not longe after S. John
Baptist his Feast, in the yere of our Lord
1566. certain men taking advantage aswel
of the busines which was betwene King
Philip, and the Lords of the low Coun-
tries (concerning an Inquisition against
heresie,) as also of the businesse which
they thought should have ben betwene
King Philip and the great Turke (con-
cerning the kingdom of Naples & Malta)
certain men, I saie, waiting such an
opportunitie of time, flocked together in
the woods, and fieldes nighe unto Ant-
werp, there to heare such a man preache,
whome they were sent to them by their
owne Bishop, nor authorized by any

The Ro-
rie of the
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Of Images, and

Archebiffhop or Patriarche fuperiour to
their Biffhop, nor called by any Magi-
strate, or laudful officer. The which prea-
ching although it were a litle checked by
edictes and proclamations, yet not being
remoued by force, caused as well moe
preachers to gather about that and other
cities of Flanders and Brabant, as also
moe hearers to come vnto their fermons,
in fo much that within one moneth,
manie thoufandes were found to refort
vnto this new preaching, whereof fome
Orange fruit muft nedes growe in tyme,
fichens that wilde maner of preaching
hath not ben want to be vfed, where the
whole people of the Countrie is chrifte-
ned, vniclle it be in the time of warre.

The feets
in the low
countrie.

And furelie a time of warre it was,
not onlie becaufe thefe numbers of men
did all make battaile againft the houfe of
God, and his deere Spoule the Catholike
Church, but alfo becaufe one preacher
kept warre with an other. for one was a
Lutheran, an other a Calvinift. And how
could this audieñce lacke an Anabaptift,
fuch the cheefe comming together of fuch
a fozte of beggarlie vagabundes, was a
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hane a good pretense to steale, to picke, & to make al things common? Now the companie of Anabaptistes lacking peace in their harts, haue taken this name vpon them, to be called, the howse of peace.

To go forward with the matter, the blessed feast of the Assumption of our Ladie was now come, wherein the towne of Antwerpe should kepe their Church holidaye, as both the Jewes kepe verely the Dedication or Renovation of their Temple (whereat Christ himselfe was) *Ioan. 10.* and the Christians also haue vsed to doe the like. But this feast of the Assumption, these new preachers and their scholars can not allow, I marvel much why. For if they keepe holy the daie wherein S. Paule or S. Thomas the Apostle departed out of this worlde, how much more ought they to celebrate the day, wherein our Blessed Ladie was dissolved & made one with God in his glorie? Except perhaps they must sate the woorlde with those, who haue the real presence of Christs Body vnder the forme of bread, because they haue & brought forth the same natural body of Christ, which they persecute.

Of Images, and

ture. May we then Celebrate the day of S. Paules glorious death, although it be not found in scripture how or when he died: and may we not kepe a like remembraunce of the death of the Mother of God?

would God they had onely abstained from keeping holy her Feast, but they are so farre from sanctifying her memorie, that they prophaned it most horribly.

The daye. For the .xx. day of August, whiles the Octaves of the said Feast was yet a celebrating (by those blessed Generations, who accompt Christes Mother holy and blessed) these new Gospellers came into our Ladie Church at Antwerp, about five of the clocke after diner. The beginning of their purposed mischief, was committed to a Boie, who with a wand comming into the chappel of our Ladie, strooke her Image, saying, Marie thou must come downe. At which voice, as it were at a watchword, the false brethren approached nere, those that were sette to kepe the Chappel, cried out, others called the chief Magistrate, whose request and commaundement these new Gospellers

The watchword.

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lers no more regarded, then they doe the
worde of God, which biddeth them Obey *2. Pet. 1.*
the king, and the officers whom he sendeth.

Neither can it serue for their excuse
as though the officer forbidding them to
spoil the Church, willed them to do a-
gainst the commaundement of God, si-
thens it is also against the commaunde-
ment of God, to *steale*, to spoil, to im-
prie or hurte any priuate or publike trea-
sure, against their wills to whom it be-
longeth. And certainly the goodes of
the Church, euen by the common law of
Nations, are holy and sacred. So that
it is no common theft to take handes vp-
on them wrongfully. *Exod. 20.*

which notwithstanding these fresh
followers of this new preaching, thieto
downe the graven, and defaced the paint-
ed Images, not only of our Ladie, but
of al others in the conue. They tare the
Curtaines, dashed in peeces the carued
worke of brasse, and of stone; brake the
alters, spoiled the clothes and corporals,
wrested the irons, conueied away
the Chalices, and vestimentes,
killed by the brasse of the gravenstones,

The ma-
ner.

Of Images, and

not sparing the glasse windowes, and seates which were made about the pillars of the Churches for men to sitte in.

What shal I speake of the Blessed Sacramēt of the Alter, which they trode vnder their feet and (horrible it is to say) shed also their stinking pissē vpon it, as though, if it were not Christes owne bodie, it were not by their owne doctrine a mystical figure of his bodie. Or if it be not so, yet at the least a creature of God, which of purpose ought not to be spitefully ordered. A greater fault in truth can not be named, then this was. But to them who esteeme the tremendous mysteries for prophane Idols, it semeth more grievous, that these false brethren burned & rent not only al kinde of Church booke, but more ouer destroyed whole Libraries and booke of al sciences and tongues, yea the holy Scriptures, and the Auncient Fathers, and tore in peeces the Maps, and charts of the descriptions of Countreies.

As this al? They brake in peeces the Friers kitchen stuffe, and al manner of vessel, They shed their wine and Beere,

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Image breakers:

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after they had drunke thereof more then
enough, they melted their butter barrells
caried away their beas, their linnen, &
lockes of their doies, they rooted vp the
herbes of their garden, and which passed
all, they brought their strumpets in great
number with them among those that had
bowed chastitie, omitting neither words
nor deedes, wherby they might prouoke
the yong Monkes and Friers to cast of
their straight rule, and to come to their
voluptuous and pleasant life.

Filthie
brothern.

But what? These were a few loi-
serers (some man wil say) and they did
that which their grane preachers allow-
ed not. O Sir, as there were of these
robbers so many as spoyled in one night
aboue twenty Churches and Chappels,
so they had for their Capitaine, one Her-
mannus, who hauing ben a regular Cha-
mon, and being long since runne out of
his Cloister, had now also lost one of his
eyes (beside a marke vpon his Backe)
for a robberie committed about Cleu-
sande.

The prea-
cher.

This Hermannus, manned or ra-
ther maistred the Church spoilers, and
euer

Of Images, and

euery where prouoked the Monks, Fell
ers, and Nunnes, to come from their se
uere Religion, to his swete Doctrine.

He came (among other places in Ant
werp to the Nunnes of S. Clares, which
be of S. Francis order, whom when he
beganne to persuade, that they should go
out of their Cloister, they sel doune pro
strate, and gaue them selues to prayer,
wherevpon immediately Hermannus
gaue ouer his exhortation, crying to his
fellowes, away, away. I am able to say no
more. It is verely thought, that through
the Nunnes prayer, his Mouth was
stopped.

Thus were the Churches and mo
nasteries of Antwerpe sacked, the exam
ple and impunitie whereof, caused the
brethre at Baunt, at Torney, at Valen
signes, at Hartegenbusch, at Middels
burgh, and in diuerse other places to do
the like: Some of them pretending for
that their mischief, a commission from
Emperour, others deriuing their Au
thoritie from the holy ghost. As though
God could be the authoz of their euil do
ing. Now let vs brieely consider this

Prayer.

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great miracle, which our new brethren
account the mighty hand of God.

First, the preachers were not law-
fullie called, which was enough to shew
all that followed to be nought, albeit they
had preached no heresie at all.

Secondlie, they preached so manie
heresies, as the Lutherans or Caluini-
stes their predecessours haue taught. So
that though their preachers had been
once lawfullie called, yet they had broken
their commission.

Thirdly, one of them preached against
the other, accordingly as the sects are
diuerse, and in manie poynts contrarie.

Fourthly, their deedes were con-
trarie to natural honestie, in robbing and
violently spoiling other mens goods.

Last of all, they did it in such a time;
as it may well appere, they cared not to
haue furthered the proceedings of y^e great
Turke, sithens they must either haue
paten Kinge Philips power from re-
sisting his innasion, if he had come to
Malta (as they thought he wold) or els
haue compelled their prince to their owne
conditions.

If this

Of Images, and

If this be a great miracle of Gods working, to see y^e hearers of heretic spoile Christian churches by violence, we shal make many new miracles, such, as other men call manifest sacrileges, and wicked Robberies. A christian miracle is, when the faithfull overcome by suffering losse, rather then by dammaging others.

Yea but a few did it against the will of manie. They were in deede but few that spoiled the churches, in respect of the Catholikes who were in the Citie. But seing we can make it no miracle for a few to overcome, where no man at all resisteth, this was no miracle in the spoilers behalf, but rather a great miraculous plague to the Citie of Antwerp, and to such other townes for their great synnes otherwise committed. For as Eusebius at large declareth, the greatest plague that euer God sendeth for our synnes, is when our Churches are spoiled and overthrowen. But if these brethren being the fewer in number, had overcome a greater number resisting them with like violence, then had it ben somewhat to haue ben spoken of, although it had not

Euseb. li. 8.

Eccle. hist.

cap. 1.

not ben a sufficient prouf of their doctrine. But wheresoeuer anie resistance at all was made to these spoilers, they had no victorie, as at Bruges, Lille, Dordrecht, Moulins, Louan, Burels, Barogh, and diuers other. In so much, that the mariners and women did beate them out at Flushing. wherfore the plague which so fell vpon some towne, that other of lesse habilitie with greate easinesse escaped the same, is a manifest argument, that God was moze angrie with some towne, then with others. For with whome he was most angrie, those he punished most speedie.

And in deede, such all outward Temples, Dynaments, Service, and Sacrifices, be a token of the inward worshiping, which ought to be in vs, whē God sawe publicke iustice neglected, riot and lecherousnes bled, extortion, and vsurie without all feare exercised, heresie and licentious libertie of the flesh greedilie embraced, the Sacraments, and the Ordinances of his owne Church despised: when say, God saw all inward righteousness decayed, it was great mercie in him, to suffer

Outward holp things are signes of the inward.

Of Images, and

suffer the outward tokens of this inward infirmitie, to be also broken, and spoiled, to shew, those that wold not take aduertisement of their naughty life by hearing the word of God catholically preached, might now at the least be warned by their owne eyes, and perceiue that as
4. Reg. 25. God suffered his owne temple in the land of Iuda to be destroyed by the wicked Assyrians, when his people wold take no warning at the mouth of his holy Prophets: euen so now the cursed generation of Heretiques being worse than the Assyrians, was permitted to shew evidently vnto them, that their life was naughty, their faith void of Charitie, their Obedience none, neither to God, nor to the Church, nor to their Prince. This was the miracle that God wrought in suffering his Churches of stone to be spoiled by his cruel Enemies, to the ende his liuely Temples and true Church might learne to detest their false Doctrine, whose fruites they perceined to be so wicked.

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me worl
d parent
also dne

Image breakers.

3

The state of the Question concerning the adoration of holie Images, Where also a reason is geuen of the order which is taken in the boke following.

The 2. Chap.

BEfore that Images cā be worshipped, they must be made. And when they are made, seing we do not descend that al Images, but onlie that certaine maie be worshipped: it must be known, which are the Images that maie be worshipped, and which maie not. Then because it is not alwaies expedient, that euerie thing which maie be done, should be done, it is an other question, whether though some Images maie be worshipped, it were wel done to lette them be worshipped, specially when a farther danger might be feared thereby.

4

Fourthlie, for asmuch as there are diuerse degrees of worship, one which is due to God alone, an other which is due to good men: it is doubted, whether the same worship which is due to the principal patren (as to the Saines theselues) is also due to their signes and Images, or els

Of Images, and

or els whether it be some inferiour degree of worship, which becommeth their Images and representations.

1 Concerning the first question, the Catholikes defend, that Images maie be made, and that no general or immutable commandement of God is against the making of them.

2 Secondlie, we defend, that onlie those Images maie be worshipped (in respect of Christian Religion) which represent and bring vs in minde, either that there is a God, or that there are three persons of the Blessed Trinitie, or which represent Christ, or his holie Angels and Saints.

3 Thirdlie, we think it expedient, that these holie Images should be permitted to be worshipped for their sakes whom they represent.

4 Fourthlie, we defend it for the most probable, that the same degree of honour is not due to the Image of Christ, of our Ladie, or of other Saints, which is due to Christ, our Ladie, and to other Saints them selues. But that there is a certain proper honour due to holie Images,

ges, which may be called a worship or honour, due to a good Remembrance, or Monument.

Now in the first question, whether it be lawfull to make Images or no, there is no great difficulty, as yet some Calvinists doe speake vp and down in that behalf. But for the most part, it is graunted of al men, that Images may lawfully be made, so that they be not abused.

In the second, as yet the Lutherans as the Calvinists defend against vs, that no Image at al may be worshipped in any sort or other. And much more they must iudge it impossible to haue Images worshipped, which was the third question.

In the fourth and last question, there hath bene thought to be some controversy betweene the Catholiques, because some haue thought, that the honour due to the thing it self (by reason that the Image is al one with the thing, when it expresseth the act of an Image) might be ge-
to the Image thereof. Others be of another minde because they consider an Image otherwise.

Of Images, and

Of enerie of these questions some what (God willing) shalbe said, but most of all, concerning the second question, wherein the greatest courrouersie consisteth.

1 To make it then plaine what shal be defended in this treatise, I saie, it is not only lawfull, but commendable, and most agreable to reason, and to the law of nature, and to the vniuersal custom of the Church, to make Images, which may put a man in remembrance of good, holie, and honorable verities.

2 It is likewise lawfull and commendable when the Images are made, to vse them as we ought to vse the remembrances of good, holie, and honorable verities. And then we doe vse wel the remembrance of an honorable veritie, when we shew so much honor to the veritie it self, that we suffer not the verie signe and token; or as it were, the messenger and step of it, to be without some honour, for that verities sake, which it sheweth and putteth vs in minde of.

The topping of it: sue with the aduersarie.

How much did S. Iohn esteem
Iohn. 1. Christ, when he thought him self vnworthy

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thy to unbuckle the latchet of his shew?
 And who doth not naturally embrace ne-
 uer so meane a seruant or messenger co-
 ming from his deere frind? who kisseth
 not the ring, which he receaueth fro him?
 who loueth not the honorable naming of
 him? who esteemeth not his picture and
 Image?

But whē we say, Images may and
 ought to be honoured, no man may by
 and by thinck, that we make them Gods,
 as though there were not one honout
 due to a God himself, an other due to
 his Saints, an other to our Prince, an
 other to his Lieutenant, an other to
 our Father and Mother, an other to
 our Master, an other to our friends
 and fellows, yea an other also to the
 holy monuments and remembrances of
 persons, whose monuments are in
 blessednes. Among so manie degrees of
 honour, we geue one degree to Holie
 Images, and by Gods grace I will proue
 to be due to them. Of which difference
 honour, I warne the Reader before,
 he should thinck either that honour is
 due to God alone, and in no sense to any
 other

a Exo. 20.

b Psal. 138.

c 1. Pet. 2.

d Ibidem.

e Exo. 20.

f Coloss. 3.

g Gal. 5.

h Rom. 12.

i Eccles. 45

Of Images, and

other thing, or els, that when we speak
of adoring or honouring Images, that
then we should meane to geue them such
honour, as is due to God alone.

The difference of
honour cometh from
the mind.

It is the mind which geueth honour
principally. If I fall down before an I-
mage, & kisse the same, and light a candel
before it, being al this while of the mind
that it is no God, nor no reasonable cre-
ature, but only that is a gods remem-
brance either of Christ, or of his Mother,
or of his Disciples, towards whom I
belier to shew mine affection, God it knoweth
mine honour is farre of from that ho-
nour, which is due to God alone. It is so
much, that if I lay prostrate before Chris-
tes seete, and kised them, and knocked
mine head, and held vp my hands to him,
and crept vpon my knees after him, and
called him the Sonne of God, and yet al
this while thought him not to be y^e natu-
ral son of God (of which impious mind,
the Attians were) mine honour should
be accepted no honour at al, but a contu-
melie to Christ, and I should be dammed
(not in dede for doing that I do, but) for
not belceuing his true Godhead, after

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honour,

that it had ben once published and profes-
sed in the Church.

Gen. 23.

Abraham adored the people of the land of Chanaan. But was he an Idolatour therefore? He adored them as Lords and Gentlemen of the countrie, but not as his Gods, or his Saviour. Bence God thy hart, and kepe thy faith stedie, and afterward be secure, that the honour which is geuen, in anie respect, for Gods sake, whether it be to the friends of God, or to his Ministers, or to the Monuments and Images of Gods friends, be secure, I say, of they dede, because thy hart and intent is good, which onely God regardeth. And he regardeth it so much the better, yf with a good faith to him, he see in thee a good affectio to his seruants or friends.

This much I haue sayed, to the end noman should be offended with the names of adoration, vvorshipping, honouring, reuerencing, bowing, kneeling, kissing, or any like, as though, because distinct words lacke to geue euerie thing, that must be honoured, his proper name of honour, we can not therefore by our vn-
derstand

Of Images, and

derstanding distinct the honour of one thing from an other. The words which betoken honour be in maner confounded in all tounge. But the hart whence the honour cometh, knoweth the difference of euery thing. Therfore call it how ye list, one kinde of honour is due to the Image of an honorable personage, the which Honour is geuen without all blame, whē the partie that geneth it, doth in the faith of one God and of one mediator Iesus Christ, direct his honour by the Image to the truth represented, as all good Catholiks doe, the which faith and intention doth quite deliuer vs from all spice of Idolatrie.

Faith.

**The order
of the booke.**

And for asmuch as he can not well build a new house, who doth not first remove such stones and rubble as lieth in his way, I thinck it necessarie to putte away such objections, as maie seeme to make against the hauing or honouring of Images, before I come to proue that honour is due to them. Yea before I come to either of both, my aduantage against these Image breakers is so great that I will (for disputations sake) seint,
that

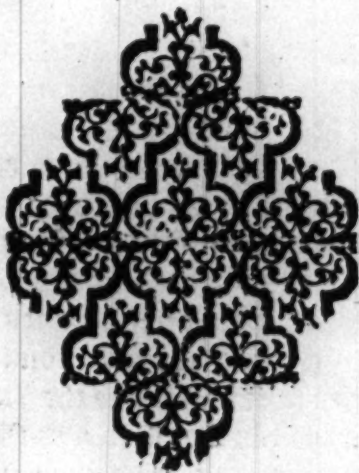
Image breakers.

72

that Images are either worshipful of no
honour, or at the least that they were to
much honoured by the ignorant Catho-
likes. And yet if even that were

Gen. 24.

true, I will declare, that
the breakers of Images in the Low
Countreies
did not
wel.



Of Images, and

That although the Images of Christ and
of his Saints had ben falsly worshipped,
yet the Churches were vniustlie spoiled
and the Images vniustlie throwen dowe
ne. And cōsequētlic that the doers of it
must needes be the ministers of the deuil.

The .3. Chap.

BEcause the whole mischefe done in
the Low Countreies had his begin-
ning vpon this pretense, that the
Catholikes abused the Images of Christ
and of his Saints, worshipping them,
like as the Gentils heretofore did wor-
ship the Idols of their false Gods: I wil
first shew, that our Images, although
they had bene falsely worshipped, yet they
ought not to haue ben so broken and de-
stroyed, as they were. And afterward I
will shew, y they are no Idols, but may
and must be cōueniētly worshipped of vs
according to the Word of God, and the
example of the first sixe hundred yeres.

Concerning the first point, if we
had geuen false honour to the Images of
Christ or of his Apostles and Martyrs:
it was their part, who thought so, to
haue exhorted vs to leaue y false honour,
and

and not to haue comitted any iniuriose
fact, whereby we might be iustlie offen-
ded with their whole doctrine. For if
charitie did perswade them to break our
Images, lest we should worship God in
a false maner: the same charitie, if it had
be ruled by right knowlege, would haue
told them, that the way for the to make
vs worship God better, had ben to haue
gotten credit to vs by their good dedes.
And whē we had thought them to haue
be good & honest men, afterward to haue
prepared their great reasons, whereby
we might haue ben moued, to leaue that
our false worship (as thei imagin it) and
to to haue both kept our Images for the
instruction of them who can not reade,
and to haue lese our Idolatrie, as they
call it. For seing the Image neither is
mil of itself, nor the resemblance of anie
false God, or of euil men (as the Gentils
Idols were) I see not but the false wor-
ship might haue ben takē away from the
true representation which the Images
make, & so both the Images quietlie let
alone, and the abuse charitablie amēded.
If they say, although the bracon ser-
pent was

Gregor. ad
Serenum
lib. 7. epist.
1091.

Of Images, and

Num. 21. pet was willed to be set by by God him
 4. Reg. 18. self, yet that Ezechias brake it when it
 1. was abused: let them consider, first, that
 2. king Ezechias was the publike Minister
 3. of God, next, that he did it orderlie by
 4. publike commandement. And thirdlie,
 that the thing broke was rather a figure
 then an Image: fourthly that it was not
 used as an Image, but was abused, as if
 it had ben a principal truthe to be wor-
 shipped of it self. For the people wor-
 shipped the material brasse, in so much
 that Ezechias when he brake the serpent,
 he called it, *nehushtan*, that is to saie, *brasse*
ie. or a thing of brasse, declaring by the name
 what mettall the people had worshipped,
 the which verie thing Angelomus also
 hath noted. Now this worship of
 theirs could not in anie sense be lawfull,
 because no unreasonable creature is
 worthe of worship in it self, and for
 his own sake.

In 4. Reg.
 capit. 18.

Joan. 3.

Again, there was no natural ser-
 pent at all who in truthe might be wor-
 shipped. But only there was to come
 an intellectual serpent, (Christ, worthe
 of all worship) who should take away

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Serpent the Deuil. Therefore the
brazen serpent was an obscure figure (to
them that were spiritual) rather then a
manifest Image of a knowen truth to
the simple. And when the simple not
knowing what the figure of the serpent
did signifie, had honoured the verie me-
tall, as it selfe being the cause of bene-
fite to them, the King moued with
the holy Schooll, brake the serpent, saying,
as it were, this is brasle, and not God.

But it is not like in vs, who doe
not worshippinge the metall of our
Images, but we knowe them to be
Images, and whereof they are Ima-
ges, and we vse them as occasions to
remember Christ, our Lady, Saint
Peter, and such other true Saines,
whom we professe to be in heauen, keeping
holie the daies of their glorious death.

But these men being not so much
inferiour Magistrates, and much
lesse Kinges, did without order, by
force, by night (and
therefore with an euil conscience) destroye *1047.3.*
not obscure figures, but knowen Ima-
ges of

Of Images, and

ges of Christ and of his friends, & those also not worshiped concerning their metal, but only concerning that they represented a truth.

Mozeker, Ezechias brake the brassen Figure of the Serpent, both without iniurie done to any Societie or companie of priuate persons, and without seeking of his owne gaine thereby. But these men so brake the common and priuate Images of diuerse Fraternities and Companies, that they both iniuried many Cities and Societies in the valew of certaine thousand poundes, and also many of them robbed and caried away to their owne commoditie, what so euer they were able to catche.

Last of al, if an Image might be broken and stolen by any meanes, yet what fault haue silver Crosse and gilded Chalice committed, why they must nedes be broken and caried away? what offense did white linnen cloth? what deserved the holy Bibles, and the workes of Auncient Fathers, why they should be rogne, burnt, or spoiled? Did Ezechias spoile the whole Temple of Salomō, be-
cause

Note.

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cause the brazen Serpent was abused:

To returne to Images, although
they had ben abused and falsely worship-
ped (as they were not) yet according to
the authoritie of holy Scripture, they
ought not to haue ben thrown downe by
private men, against their wils whose
goodes they were. For thus it is writte
touching the Idols of y very false Gods

When the Lord thy God hath brought thee into
the land which thou goest to possesse, (and af-
terward) Vñ he hath deliuered them to thee:

Deuter. 7.

(againc after ward) Destroy their Alters, &
breake their Images. As, when God hath
gauen any Heathenish Nation into our
handes, so that we are become Lordes of
y land; then onely we may destroy their
false Idols: wherby we are taught on y

other side, y if we be not lordes of y land,
we may not destroy other mens Alters,
or Images, albeit they be false. So doth
S. Augustine reason concerning y Idols
of the Gentils in these words. Hoc dicimus

charitati vestra, ne faciatis ista, quando in p-
testate vestra non est, vt faciatis illud. Prauarū
hominum est, furiosorū circūcellionum, & vbi cū Math.
potestate non habent saluare, & velle mori, prape-

De verk-
Domine-
uangel-
ser. 6.

rant

Of Images, and

rant sine causa. Audistis quæ vobis legimus, omnes qui nuper in mapalibus affuistis. Cum data vobis fuerit terra in potestatem. Prius ait, in potestatem, & sic dixit quæ facienda sunt. Aras eorum, inquit, destruetis, lucos eorum cōminuetis, & omnes titulos eorū confringetis. Cū acceperitis potestatem, hoc facite. vbi nobis nō est data potestas, nō facimus, vbi data est non pratermittimus. Multi Pagani habent istas abominatōnes in suis diis suis, nunquid accedimus & cōfringimus? Prius enim agimus, ut idola in eorū cordibus cōfringamus. Quando Christiani & ipsi facti fuerint, aut inuit aut nos ad tam bonū opus, aut pueniēt nos.

This we say vnto your charitie, do ye not these thinges, which be not in your power to do? It is þ parte of wicked mē, & of furious vagabonds, to be fietre and cruel where they haue no authoritie, and wilfully to die, they haue without cause. Ye haue heard, what we did read vnto you al, ye that were present of late in the schcondes. Vhen the land shal be geuen into your pover and gouernment. First he saith, into your pover or gouernment, and so he sheweth what should be done. you shal destroy (saith God) their Altars, you shal fel their darke vwoods, and you shal break al their Idols

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Vict. lib 1.
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of Monumentes. when you shal receiue
authoritie, do this. where we haue no
authoritie, we do not this, but where au-
thoritie is geuen, we do not omitte to do
it. Many Infidels haue these abhomi-
nations in their groudes, but do we go
vnto them and breake them? First we
indenuour ourselues to breake the Idols in
their hartes. And when they them selues
are made Christians, either they do inuite
vs to do that good deed, or els they them
selues present vs.

Hitherto we may perceiue, it was
vnlawfully done to cast downe their Ima-
ges, whose land was not geuen ouer to
them who roke vpon them that outrage.
Now let vs consider the second iniurie,
which consisted in turning the Crosse,
Candelsticks, Jewels, Images and other
Church goods into priuate lucre of cer-
taine men. wherof S. Augustine spea-
keth in his epistle to Publicola, shewing
why it is not lawfull to make our owne
gaine euen of Idols, or of Idolatrous
Churches. No not then when it is law-
full for vs to breake them downe.

*Et cum Temple, Idola, luci, & si quid huius-
modi*

*August. in
Epi. 154.*

Of Images, and

modi dat a potestate, evertuntur, quamuis maner
festum est, cum id agimus, non ex uis bonitatis,
sed potius detestari: ideo r. attendu. usus nostros
priuatorum dimittat & proprios non debemus inde
aliqua usurpare: ut appareat, nos pietate ista
destruere, non auidere. Cum vero in usus com-
munes non proprios ac priuatos, sed in honorem
Dei veri conuertuntur, hoc dicitur si quod de istis
hominibus, cum ex sacrilegis & impijs in veram
Religionem mutantur. And when Tem-
ples, Idoles, woods, or any such like,
by lausful Auctoritie are ouerturned, al-
though it be manifest, when we doe that
thing, that we do not honoure them, but
rather detest and abhorre them: yet not-
withstanding we ought not to usurpe any part
thereof to our only priuate and proper uses, that
it may appeere we destroy these things for godli-
nesse, and not for courtesies sake. But when
they are conuerted into common uses, &
not into proper and priuate gain, or els
into the honour of the true God, & thing
is done by them, which is done by men
themselues, when they are changed from
sacrilegious and impious, into true Re-
ligion.

Note.

Now seeing neither the Brotherhoods
and

and particular Lordes themselves in the Low Countries, nor the Prince & Prelates there, gaue these new Gospellers any power to throwe downe their Images, or to robbe their Churches: it is evident, that they haue bothe vniustly throwen downe those things wherupon they had no power: & many of them haue more vniustly caried a way a great parte of the same, to their own priuate com-
 munitie and filthy gaines. But for as much as it is vnseemly for any man, whoso-
 ever he be, to turn to his priuate com-
 munitie those Idolatrous and Supersti-
 tious Temples, Churches, Idols and
 Woodes, which were before dedicated to
 the deuil and his members: how much
 more vniust is it, for anie man to throwe
 downe such holie Altars, Temples, and
 Images, as were dedicated to Christ him-
 selfe?

They say we worship Idols in our Churches, which is not true, but certainly they worship Idols in their hearts. For some of them so worshipped conetousnes, that (perhaps euen against their consciences at the first) yet they would ima-
 D gins

Of Images, and

gine our Images to be Idols, that they might haue occasion to carie away our gilded crosses, our splner candlestickes, and other ietwels & Images of price. Let enery honest man confesse, which of vs is þ more like to be þ worshipper of Idols. I will proue hereafter, that our Images be no Idols. But which of them say he is free from Idolatry, who kepe the Church goods in his priuate hands, which S. Augustine saith, no priuate man ought to haue, *leasi he appere to haue pulled downe Churches, or (which is al one) Abbeis, for couetousnes, and not for godlines.* If any man wil cleere him selfe of this inwarde Idol, let him confesse his fault in vsurping Church goodes, and amend the same by restoring that which he gotte priuistly, and then I may thinke he is become godlie, and is not any moze an Idolator.

Ap. 154.

*Patrimo-
nium Cae
saris.*

Farther it must be vnderstanded, þ according to the law and vse of al Nations, the Prince also hath a priuate treasure and parrimonie of his owne, the which if he do enrich by Church goods, or if he geue þ same to his priuate friends

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for their priuate comoditie, he appeareth
to haue pulled doune Religious houses
for conuersion, and not for godlines.
And in so appearing, he geueth cause of
offense to his neighbour, and there-
fore I'vo vnto him (as Christ him selfe hath
cried) by vvhom offenes come.

Math. 18.

If any Protestant graunt, that the
Images in the Low Countries were vn-
lawfully throwen doune, and the Churches
vniustly spoiled, but yet say, y^e the same
thing ought to haue ben done there, and
in al other places after an other manner,
as witte by the order of Law: I beseeche
you to consider, that how so euer he mis-
take the maner, and allow the thing, yet
the vsers of this vnnmanerly maner, wer
of his owne opinion. Yea the Captains
of the spoile, were the preachers & Doc-
tors of his belief. So that, *Vve may know*

Math. 7^a

them by the fruits of their owne Doctrine.
And if any increase of this new faith ener
flow in y^e Low Countries, these men are
the beginning & foundacion therof. And
consequently that lewd prank is y^e founda-
cion of this new Gospel, wherof the
Gospellers them selues are ashamed.

Nota.

D 4

More

Of Images, and

Note for Gods loue in euery countrie, what filthy beginnings this Religion hath had, and it shal be lothsome to thee to remember it. If then they that authozised & spoiled, preached false doctrine in this point, & commaunded Churches to be spoiled, when the Countrie was not yet geue ouer into their hands, why doe any man credit them in any other point.

The incō-
science of
the prote-
stants do-
ctrine.

I saie farther to him, who so fauor new opinions, that he is neuer sure to know, what his faith is, or what it shal shortly. For his preachers change, as euery occasion serueth their aduantage. If the Prince be for them, the contrarie party maie be persecuted: if the Prince be against them, no man must be constrained to beleue or to professe that which is against his conscience. If such a woman rule, as doth not fauor them, then they blow their trumpet agaynst the monstrous regiment of women: if a woman fauour their sect, she maie gouern not onlie temporal, but euen spirituall matters immediatlie vnder Christ. If the Prince be with them, obey your Prince, for he is the Minister of Gods will: if the Prince withstand them, fight against your

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our Prince, as they haue preached and
sacrificed in Germanie, in England, in
France and in Scotland.

If miracles be alleged against them,
they are fables although the Auncient Fa-
thers haue them, as that of holy water in E-
piphanius: if they make anie shew to help
them, they are heuenlie reuelations, albeit
they be very fond fables newlie deuised, as
the late miracle of M. Lane in Westchester.
If the Doctors be brought against them,
they are men, be they neuer so manie: if
any one of them maie be wrested to their
purpose, he was a holie Father inspired with
the holie Goost, as they speake of Epipha-
nius in the matter of Images.

*Epiphanius.
her. 30.*

If a Popes Decree be alleaged against
them, he is Antichrist. If they maie pre-
sent anie peece of a Decree for them, he
is an Auncient Witnesse of the Aposto-
lic faith, as Pope Gelasius in the ma-
tter of communicating in bothe kindes.

Gloses or Doctours within these
one hūdred yeres be cited for the Catho-
lics, they are babes: If for the Caluini-
sts, they are the Gloses them selues (that
is to say) men principally well lerned,

Of Images, and

Note for Gods loue in euery con-
frie, what filthy beginnings this Reli-
gion hath had, and it shal be lothsome to
thee to remember it. If then they that
authorised y^e spoil, preached false doctrine
in this point, & commaunded Churches
to be spoiled, when the Confessie was not
yet geue ouer into their hands, why doth
any man credit them in any other point.

The incō-
science of
the prote-
stants do-
ctrine.

I saie farther to him, who so fauoreth
y^e new opinions, that he is neuer sure to
know, what his faith is, or what it shal be
shortly. For his preachers change, as eue-
rie occasion serueth their aduantage. If
the Prince be for them, the contrarie par-
tie maie be persecuted: if the Prince be a-
gainst them, no man must be constrained
to beleue or to professe that which is against
his conscience. If such a woman rule, as
doth not fauor them, then they blow their
trumpet agaynst the monstrouse regiment
of women: if a woman fauour their sect,
she maie gouern not onlie temporal, but
euen spirituall maters immediarlie vnder
Christ. If the Prince be with them, obey
your Prince, for he is the Minister of God:
if the Prince withstād them, fight against
your

our Prince, as they haue preached and
baptised in Germanie, in England, in
France and in Scotland.

If miracles be alleged against them,
they are fables although the Auncient Fa-
thers haue them, as that of holy water in E-
piphanius: if they make anie shew to help
them, they are heuenlie reuelations, albeit
they be very fond fables newlie deuised, as
the late miracle of M. Lane in Westchester.
If the Doctors be brought against them,
they are men, be they neuer so manie: if
any one of them maie be wrested to their
pode, he was a holie Father inspired with
the holie Goost, as they speake of Epipha-
nius in the matter of Images.

*Epiphanius.
her. 30.*

If a Popes Decree be alleaged against
them, he is Antichrist. If they maie pre-
sent anie peece of a Decree for them, he
is an Auncient Witnesse of the Aposto-
like faith, as Pope Gelasius in the ma-
tter of communicating in bothe kindes.
If Gloses or Doctours within these
ayne hundred yeres be cited for the Catho-
likes, they are babes: If for the Caluini-
stes, they are the Gloses them selues (that
is to say) men principally well lerned,

Of Images , and

and graue. If custome withstand them,
is it a corruption: if it seme to help them,
it is the laudable custome of the people of
God. And then let auncient customes pre-
uaile, quod **W. Jewel.**

Iſai. 11. The olde Latine translation is some-
times no Scripture at al, as in cōteining
the seuen spirites in Esaie: sometimes to
be preferred before the Greeke text, as in
containing the wordes, Et de vno calice.

1. Cor. 10. Alters, be only Holy tables, and Masse is
the onely Communion, when it pleaseth
them. The body of Chriſte is to them
the ſigne of his body, and contrariwiſe the
ſigne of the Crolle, is to them the body it
ſelfe crucified. Thus the Ireal body is
made the only Signe, and the only ſigne
is made the Ireal bodie. Holy bread is
condemned, and yet the Communion is
taught to be but holy bread, & not Chriſ-
tes own real bodie. Priests & Biſhops
nede not haue any temporal poſſeſſions:
it is true (ſay they) except we our ſelues be
Biſhops. Priests and Biſhops (as they
teache) be equal by Gods law, yet they
vnderſtand it except themſelues be Biſ-
hops ouer Catholiks. For then they cō-
pel

pel tyrannically Popish Priests (their equals by their owne doctrine) to obey their decrees, as if they were their very subiectes. And whie then maie not they be subiect to another Bishops decree (although he were in Gods lawe their equal) as wel as they take vpon them to gouern other Priests who they confesse by Gods lawe to be their equals? And to conclude with our principal purpose,

If we burne their false and malicious translations of the bible, we burn (saie they) the holy bible of Iesus Christ, the word of God, the foode of life. If they burn (as now in the Low Contries they did) the Hebrew, Greeke, Latin and Douthch text, with all the comments of the holy Fathers, and also with the Maps and Charts of Geographie, & al writers that they could come by, yet are they holie workers in the Lordes vine. And if anie of them be hanged for it, they are notable martyrs and witnesses of the truth.

O godly Gospel, & trustie teachers. It were infinite to persecute euere such particular contrarietie. But these few examples wel weyed, proue their doctrine

Of Images , and

to be light , vnconstant , variable , and
fitted onlie to serue their own bellie and
pleasure. God send vs grace to beware of
such sects , and to tarie in the Amncient
Church, or to returns to the Catholike
saith, known, tried, proued, and pratti-
sed in al the world after one constant sort
by the space of these fifteen hundred yeres.
But let vs heare, what may be farther
said concerning this manifest Sacrilege
of spoiling holy thinges.

The Petegrew of such as heretofore haue
destroied the Alters, the Temples, the
chalices of God, or the Images of Christ
and of his Saintes. With answer to cer-
teine Obiections which might seeme to
make for Image breakers.

The. 3. Chapter.

Exo. 26. **F**rom the time that either Moyses
made the Tabernacle, or Salomon
had once built þ Material Tēple of
3. Reg. 8. God in Ierusalem, and had adourned it
with Alters, Vessels, Tables, Candles-
sticks , Images of Cherubins , and
with the holy Reliques, the rod of Aaron,
Heb. 9. the Tables of the Testament, & Manna:
the

the honour or dishonour done vnto it, was alwaies a sufficiēt declaration, who was the seruaunt of God, and who was against God, & that not without a cause. For as the material Temple is and euer hath ben the figure and signe of the faith-
1. Cor. 3.
& 6.
 ful men, *who are the true temples of God,* so where true faith is, it causeth the signe of the same faith to be honored. But where heresie, schisme, and infidelitie is, thence must nedes spring the despite of y^e thing, which is made to betoken and to signifie right faith and true religion.

Note.

Marke wel, good Reader, the termes we stand in. We haue not to doe at this time with the Temples of Idols, or with the Images of Iuppiter, Mars, Iuno, Minerva, but only with those who haue borne the name of Christ and of his Apostles and Saintes. I say from y^e making of the Tabernacle, & the building of Salomons Temple, to this houre, who so destroyed y^e Temples dedicated to God, or any ornaments of the house of prayer (such as had ben vniuersally receined in his time) shewed himselfe thereby to haue ben of a noughy Religion and Faith.

To

Of Images, and

1. Reg. 1.
6.

To begin with the Phylistins, if they were so greuously punished in the secret parts of their bodics only for looking vp on y^e Arke of God, with contempt, or curiositie: what shal we thinke is due to them, who now haue so miserably defaced so many Temples consecrated vnto God?

2. Reg. 6.

If Oza that touched the Arke (as it may be thought, wth no malicious minde) yet was stricken dead sly because he touched it rashly: what may these throwers downe of Gods House looke for at his hand, who should rather haue put their shoulders vnder it, to haue holden it vp, when it had ben toward falling? Dauid for y^e honor of God, honoured his Arke with daunsing before it: these men much more like to Michol, the to Dauid, daunce for ioy, to see the like houses of God cast doune and defaced.

2. Reg. 6.

Was not y^e sin of Jeroboam exceding great, when he forsoke y^e Tēple of Salomon in Ierusalem, wher his Aūcestours alwaies and he him selfe sometime had serued Godde, and buile him two new Schismatical Temples, putting Priests in

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in them not of the order of Leuit, & those also taken out of the vilest sort of the commonaltie? Compare the things, and it shal appere, that the verie like maner is now plaied in Antwerp. new Temples are built, new Ministers are made in schisme.

The Ministers and seruants of Jezabel in the daies of Elias, destroyed the Altars, which had ben built vnto God. which thing Elias toke so greuously, *3. Reg. 19.* that he desired God, to take him out of this world. was not Jezabel of a nough-ric faith, and Elias of a good faith? and who are they now, that haue destroyed Altars dedicated to God in the Low Conuntries? whether are they Papists, or Protestants? Nabuchodonosor burnt the Tempel of Salomō, and caried away the ornaments. what haue the Protestants don lesse at Balduke and Amsterdame. *4. Reg. 25.*

Baltasar called for the holy vessels, of Gods Tēple, & vsed them prophanelie. These men breake & verie chalices (which *Dan. 5.* were made to hold Christes blood) into peecest And as for the seruice whereto they put them, it is horrible to thinck of.

In

Of Images, and

Malac. 1.

In Malachie God findeth fault with the Priests for offering the blind and the lame beasts, and polluted bread. These men thinck every thing to be precious for Gods house, and therefore they take away the gold and silver, iudging it meet for their own tables, then for Gods Altar, as though Moses and Salomon had not decked all things with gold in their Tabernacle and Temple.

Heb. 9.

*Ioseph, Iudaic. an-
tiq. lib. 11.
cap. 8.*

When Manasses (the brother of Iadus the high Bishop) married the daughter of a stranger against the law, and through ambition forsaking the Temple of Jerusalem, took a new bishoplike instituted in the hill Garizim by King Alexander, and there served God in a new temple, did he therein any other thing, then these now doe? who forsaking the parish churches wherunto they belonged before, make them selves new Bishops, and parish priests by their own authority?

1. Macb. 1.

Antiochus Epiphanes, having defiled the Temple, turned the holie daies thereof into mourning, and the honour thereof into shame, Chanced not the like

in

in Antwerp, when our Ladychurch was spoiled within the verie Octaues of the Church holy day?

Pompeius is thought to haue done no final domage to the religiō of the Temple, onlie because he would curiously see the secrets thereof, albeyt he toke awaie nothing. These men breaking vp y^e Holie of Holies, toke the blessed Bodie of our Saviour out of the pix, and hauing done their filthie pleasure therewith, carried awaie the pix, or brake it in pieces.

*Ioseph. li.
Iud. anti.
14. cap. 8.*

Christ honoured the temple with his presence, notwithstanding the horrible vices which he knew to be in the clergie. These men pretend the clergie to be so euil, that they must needs punnish the Temple of God for their sakes.

*Luc. 2.
Ioan. 10.
Math. 23.*

It appereth by Tertullian, that the Ethnicks did intwile the Christians of y^e special reuerēce they bare to the Crosse. The like is now laied to our charges by the Protestants.

*An. D. 200
In Apologetico.*

The Monatians kept their Conuenticles and praiers a part from the old Church, or house of praier of y^e Bisshop of Rome, and of his Priests. So do these

*An. D. 250.
Euse. li. 6.
cap. 33.*

men

Of Images, and

men preache and praie a part from their
Diocelan, or Parish Church.

An. 250. The Maniches not beleuing y^e true flesh
Cont. Nic. of Christ, did therefore hate his Image.
canon. These men yet are worse, because they
2. Act. 1. hate the Image of that flesh, which they
confesse to haue ben true.

An. 300. Diocletian and Maximian com-
Eu. feb. li. 8. manded al the Churches of the Chris-
cap. 2. tians to be destroyed euen to the ground,
and the holy Scriptures to be burnt: the
first was don at Balduke, the second at
Antwerp in the Monasterie of the Fran-
ciscans.

Anno. D. When Georgius an Arrian Bishhop
340. was contrarie to the order of the Canons
Nicephor brought into Alexandria by a Seculer
li. 9. c. 34. Countrie (the lawfull Bishhop Athana-
sius being yet aliue, and not deposed, as
himself doth witnesse) it is marueilous
to consyder, how manie things were
done like to those which are now practi-
sed in the Low Countries.

Athana- The Arians burnt the Baptisteries: and
sius in ep. now also the fountes provided to bap-
ad vsique tise childzen, were euerie where de-
orthodox stroied.
205 li. 2.

The

The holy Scriptures were burnt there. And
 heere they were burnt with a fier made
 of the wood of y^e Images. There the Churches
 were geuen, in pradam rapinasque, to be
 made a preie, and to be violently spoiled: here
 the same was don.

There they deuided betwen them that which
 was laid vp in cellars, and drack vp or shed out
 a great quantitie of wine. The like was don
 at S. Michaels in Antwerp. They pulled
 down the candlesticks there. And here also.
 They burnt the tapers of the Church there vnto
 Idols: here they burnt them to geue light
 to their own spoile and robberie, y^e which
 Idol of theirs they at this tyme adored.
 There Georgius gaue reuward to the Spoilers of
 the Churches: here I can affirm nomore, but
 that it is saied, the spoilers were hyred
 for xij. sinners by the day.

All those mischiefs Achanasius him-
 selfe describeth: And these of the Low
 Countries all men may see euidentlie see
 before their eyes. Whereby our new
 Gospellers are proued to be y^e followers
 of the Arrians. Like impietie of doctrine
 must haue like impietie of deedes.

ANNO. D.

Julianus the Emperour after 370.
 baptisme

Of Images, and

Nicephor. baptismie renounced his faith, sel againe
 li. 10. cap. to þ worshipping of many Gods, perfec-
 1. 2. 3. 4. cuted the Christiāns, & denoiced open ba-
 tel to Christ himself. This Julian (moued
 with the same spirit wherwith these men
 were now moued in þ Low Countries)
 toke doune the Image of Christ made in
 En'eb. li. 7. brasie (which was set vp before, and had
 cap. 18. goodde in Cesarea Philippi aboue three
 hundred yeres for the honor of Christ) &
 in place thereof the said Julianus did set
 vp his owne Image. And the Infidel
 Paganes drawing the Image of Christ
 by the feet, brake the same into peeces, as
 Tripart. li. Socrates in his bookes of the Ecclesia-
 8. c. 41. lib. stical Historie, and Nicephorus also haue
 30. c. 30. witnessed. Beholde the first Paterne of I-
 mage breakers.

Let vs adde to this deede of Jul-
 ian, his wordes also. For in his booke a-
 gainst Christes Religion, thus he saith
 to the Christians. *Crucis lignum adoratis,*
 Cyillus imagines illius in fronte & ante domos pingētes.
 lib. 6. con- Ye adore the wood of the Crosse, pain-
 tra Iulia- ting the Images thereof in your fore-
 cap. 33 head, and before the doores. whereby
 we may perceine, that as the Christians
 had

had a grauen Image of Christ him selfe
 taken from his pynne tunc in Panade, so
 likewise they hadde the Images of his
 Crosse before their houses.

Then Treicher did S. Syllus (who an-
 swered the slanders of Iulianus) deny
 that thing, but he defendeth it, saying:
Parro miseros esse dicit, quibus cura est semper
et domos & frontes signopretiosa Crucis signare.
 Furthermore he calleth those men wret-
 ches, & misers, who are careful to make
 the signe of the precious Crosse on their
 houses and foreheads. And hauing re-
 herced what benefites Christe did vs by
 the Crosse, he concludeth: *Hac omnia re-
 cordari nos facit, salutare signum.* All these
 thinges the healthful woode doth make
 vs to remember. And againe, *Pretiosi
 signi crucem facimus in memoriam omnis boni,
 et omnis virtutis.* We make the Crosse of
 the holy wood for a memorie of al good-
 nes and vertue. And Again: *Vis igitur
 vir strenue) ut lignum quod nos ad recordatione
 omnis virtutis inducit, abijciamus?* wilt thou
 therefore (o good Syll) that we shal cast a-
 way y^e wood, whith bringeth vs to the
 remembzance of al vertue?

li. 6. con-
 tra Iulia-
 num.

Is

This

Of Images, and

*Zozom.
lib. 5. c. 8.*

Fol. 504.

This mans buckle also (bearing the same name) hauing spoiled the Jewels, and pretious treasures of Churches of Antioche, late vpon the holy vessel & vestmentes (which S. Ieruel calleth Communion cups) and for his impietie, he was eaten in the secret parts wth wormes.

Wonder not (good Reader) why none of these good fellows in Antwerp haue yet so perished. For it is enough, that God once taught vs to beware by ones mans paines.

An. Dom.

308.

Synod.

Gangrenf.

ea. 5. c. 6.

An. 390.

Hierony.

aduersus

Vigilantiū

Eustachius the Heretike, allowed rather priuate conuenticles in prophane houses, then common assemblies in halowed places. wherein he was like to our new brethren. He also would do what him listed about a bishop or priest, & so wil the.

Vigilantiū called the Catholikes, worshippers of ashes and of Idols, because they worshipped Churches, robes and reliques of the Martyrs, lighting tapers at them, and desiring to be relieved by their prayers, whō S. Hierom counsel-eth to haue ben of the mind, *ut Sanctorū basilicas destrueret, to destroy the Churches of the Saintes,*

Now

Now then the mind, or desire, of
 Vigilantius is executed in these our
 dates. Let vs farther heare, what S.
 Chrysostome, Optatus, and Victor shew
 to haue ben done by most vile Heretiks
 & Schismatikes in their time. S. Chry-
 sostome writing to Innocentius Pope *An.D. 396.*
 telleth how the wicked souldiours breas- *Nicephor.*
 king into his Church at Constantinople, *li. 13. c. 19.*
 in Easter eue at night, threw out of the
 Church al his Clergie and him self. The
 which souldiers entring into the place
 where the holy things were reserued, viewed
 all things most curiously. And (in such a
 tumult) the most holy bloud of Christ
 was shedde vpon the garmentes of the
 souldiours.

S. Chrysostome in that place com-
 plaineth, that by the rashnes onely and
 tumult of the souldiours it chaunced the
 most holy bloud of Christ to be shed: but
 seeing these men in the Low Countries
 breaking by force into the Churches, and
 casting out the Clergie of sette purpose,
 make vp the place where the most holy
 bodie of Christ was reserued, and trode
 vnder their feette, how much more

E u

would

Now

Of Images, and

would that holy Father haue lamented
of their impious fact :

An.D.399.

Lib. 6. de
schismate
Donati-
starum.

Opratus first reporteth y the furi-
ous madnes of the Donatists (who were
a vile kinde of Heretiques in Africke) aut
fregit, aut rasi, aut remouit altare, quod est se-
des Corporis & sanguinis Christi: Their furis
onse madnesse (saith Opratus) eyther
broke, or rased, or remoued the Alter,
which is the seat or residence of Christs
body and blood.

Againe Opratus saith: Hoc immanis
facinus geminatum est, dum fregistis etiam cali-
ces, Christi sanguinis portatores, quorum speci-
es reuocastis in masas. This heinouse dede
(of breaking Alters) was doubled whiles
they broke also the Chalices which beare
Christs blood, the foure whereof,
ye turned againe into lumps of metal.
Did not these new Gospellers both
break & remoue y Alters of Christ, & also
broke the Chalices which beare Chri-
stes bloude, and turne them againe to
lumps of Siluer or of other like Met-
tal?

Lib. 6.

Thirdly, Opratus chargeth the Do-
natistes, because they wente aboute to
make

lamented
the furi-
who were
Africke) aut
quod est se-
their furi-
s) eyther
the Alter,
of Christs

Hoc imman-
s etiam cali-
uorum speci-
house dedi-
led whiles
which beare
whereof,
s of metal.
lers both
zist, & also
are Chri-
againe to
the Acte

h the Do-
aboute to
make

make y^e Catholique Nonnes (whom there
be sheweth to haue be spirittually married
to Christ, & secularibus nuptijs renunciaſſe,
and to haue renouced ſecular mariages)
those vowed Religious women the He-
retical Donatiſtes wente aboute to per-
ſwade; that they ſhoulde chaunge theſe
veiles, put vppon their heades by Ca-
tholike Prelats, and that thei ſhould take
new veiles of them. For ſeing they would
haue no Sacraments (geuen by the Ca-
tholiques) to ſtand, but would rebaptiſe
thoſe that were befoze Baptized, and
woulde caſe the Alters, that no ſteppe of
the Catholique Sacrifice might remaine
vpon them, vpo this ground thei would
alſo conſecrate againe the holy Nonnes.

But Optatus there aunſwereth to
them, that notwithstanding the Nonnes
had profeſſed their chaſtite, and in token
hereof had taken the veile, yet that pro-
feſſion being none of the Sacramentes,
needed not to be repeted again, no nor by
the Donatiſts owne Doctrine.

*Nudaſtis denuo capit a iam velata, de ipſius
huius profeſſionis detraxiſtis indicia, qua contra rap-
tores aut peiores videntur inuenta. In melle*

Of Images, and

*indignum est voluntatis, non castitatis auxilium.
Vt iam Deo deuotam, nec qui sponsabat persequi
respetere, aut ne raptor audeat violare. Ye haue*

**The veiles
of Monks**

made bare the heades already couered wth veiles. From the which heades ye haue pulled away the tokens of professiō. The which tokens seme to haue ben inuented against rape and woers. In *þ* Veile there is a signe of the wil, and not a helpe of *þ* chastitie. That neither the woer who had sponised her (that is to say) who had the promise of marieng her, may continue in wooing, nor the violent defiler may be so bold as to defile her by violence. *Signum est ergo, non Sacramentum.*

The veile therfore is a signe, and not a Sacrament. So that *þ* Donatists whose doctrine was to vndo al the Sacraments of the Catholikes, yet neded not by that doctrine to pluck of the veile of *þ* Abnes which was a signe of their Professiō, and not such a Sacrament as the Church hath but seuen.

But our new brethren be not content to change the veiles of the professed Monnes, but also they would utterly take away al such professiō of chastitie:
profess

professing therein themselves to be y^e fleshy
limmes of al vnchastitie, and worse then
euer the Donatists were. In so much y^e
S. Hierom saith it generally of al Hete-
tiques; *Raro diligit castitatem Hereticus.*

In Osee. 7.

An Heterique seldome loneth Chastitie.

Victor in his story of the persecution An. D. 440
of the Vandales, declareth y^e when Gen- lib. 1. perfec
Sericus had sent Proculus into a Dio- Vand.
uince of Africke called Eugirana, the Ar-
rian souldiers spoiling al thinges, made
them selues Herres and stoppes De Pallis Alter clo-
Altaris, of the clothes wherewith the Al- thes.
ter was conered. Was not the same
thing done also in these our daies?

Moreouer Victor saith: *Arrianitem Lib. 1. pers
pore quo Sacramenta Dei populo porrigebantur secut. Vana
introeuntes maximo cum furore, corpus Christi dolic.
& Sanguinem pauimento sparserunt, & illud
pallutis pedibus calcauerunt.* The Arrians at
the time when the Sacramentes of God
were geaueu to the people, entring in
with greate furie, spinkled the Bo-
die and Blood of Christe on the pau-
ment, and trode vpon it with their pol-
luted feete.

We mery Masters (or rather be soz) ye
that

Of Images, and

that are called þ̄ professions of this new Gospel. Your Gospel is not so new as it might seme. Ye are not the first that haue troden Christes holy body vnder your feet. The Arriās did it before you. Their paterne ye folowed in England. Your paterne againe your brethren in the Low countries do follow. Be bold, whose example ye haue folowed in this life, their company ye shal haue in the life to come, if ye repent not, which God graunt ye may do while the time serueth.

I would gladly haue wished, that this much might haue sufficed for the shewing what examples þ̄ Church Spoilers & Image breakers folowed in this their outrage. But they on the other side cry to me, that I omitte such Examples as make for them. For Epiphanius (say they) a good Catholike, yet did cut a veil or cortaine wherein an Image of Christ or of some Saint was hanged vp at the Church doore. True it is that such a fact is reported in a certaine Epistle which goeth vnder his name, & it is said to haue ben conuerted out of Brecke into Latine by S. Hierom. But whether in deede he wrote

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wrote any such thing, I will not affirme,
that Damascen suspecteth it to be corrup=
ed, or els to haue bene the worke of one
who had the same name.

And although it were the work of
that Epiphanius who wrote against he=
resies, yet I knowe not what circum=
stance of the place or time did moue him to
doe it. By the coniecture of the words
(there alleged) he was moued, as though
it were against the Authoritie of the
Scriptures to haue a mans Image hang
in the Church. And by the Scriptures he
reely ment the commandement, which
forbidderth the Jewes to make or to wor=
ship any Image for God. But it for=
bidderth not the hanging of Images for a
good remembrance of holy men, as (God
willing) it shalbe declared hereafter.

But yf other Christians had not be=
come of an other minde, the Church of Theo=
dorus the Martyr had not had his Mar=
tyrdom set furth on the Church wals in Gregori=
amagerie, as Nysenus hath witnesse it Nysenus
had. And others had neither hanged vp de Theo=
dorus Image in that Church, where Epi=
dorus Mar

*Damaſce-
nus in apo-
loget. i. pro
venerat.
Imaginū.*

Exo. 20.

Of Images, and

nor murmured against that his deede,
as it is written that they did. If then it
was either an other Epiphanius, or els
his private opiniõ, y God would haue no
Images hãged vp in Churches, yet there
in he was not stubborne. Ocherwise he
would haue noted the contrary practise &
opinion for an heresie, whereas in al his
booke of heresies (alibough he wrote of
about foure score) he noteth no such opi-
niõ (of hauing Images in y Church) for
heretical. Damascen also doth witnesse y
Epiphanius his own Church was deco-
rated with Images. It maie wel be y co-
sidering the countrie where that Image
was, he did y thing there, at that time,
which in an other countrie, and time, he
would not haue don. For y place where
he did cutte that veile, was Anablatha
village of the Land of Aethiopia, where
both many Pagans were, not yet con-
uerthed to y faith, and some Jewes were,
who being late conuerthed, were not so
perfectlie recovered from their old custom
of absteyning from grauen or painted
Images, y they were willing to see any
Images externallie set vp & reuerenced.

In

In Apolo-
gia.

Image breakers.

30

Of the
council of
Eliberis,
Can. 35.

The which reason also might wel moue
the Council of Eliberis in Spaine to de-
ce, that pictures should not be in the Church,
that which is worshipped and adored. should
be painted on the walls. Now reason sheweth
that when a thing not euil of it self (as y
painting of holie Images) is forbidden
in one certain place (that is to say, vpon
the Church wals) y same is permitted in
other places, as in private houses. And
again, y holy thing which is permitted
in other places, sauing in the Church, is
much more meete of it self to be permit-
ted in the Church, then anie where els,
not withstanding y the particular respect
either of persecutiōs, or of not offending
the weak, may so preuaile for y time, y I-
mages might be forbidden in the Church
also. for al things are to be ruled by cha-
ritie. To return againe to Epipha-
sius I would not haue his honor & good
name perished by a fact, which (if it were
his fact & Epistle) was done with a pri-
uate zeale, according to his own opinion
in y place & tyme, whereas we must be
presentlie ruled by the whole vniuer-
sall Bodie of Christendome, which in
other times and places hath vniuersally

iudged

I beleue
the Catho-
like church
che.

Of Images, and

indged otherwise. But lette vs consider
that sich no mā might possibly haue bro-
ken those Images which had not ben set
vp before, it must needes be, that the set-
ters vp of Images were more auncient
and nere to the Apostles time, then those
who pulled them downe.

As then before and in Epiphanius
time Images were made, and sett vp
(which thing shalbe more largelie pro-
ued hereafter) so straight after his time
they were so commū in all the Churches
of the East (and much more of the west)
that he was accompted an heretick, who
saied it was vnlawful, either to haue the
or to reuerence them.

To shew an example herof: Nic.

h. 16. c. 27. phorus writeth that in the tyme of Anasta-
sius the first, (which was not long after
Anno Do- Epiphanius) one Zenaias a Persian,
mini. 493. being by condition a bondman, and being
from his Master, was (though he were
not baptized) made a Bishop of Hiera-
polis, partly through his own hypocri-
sie, and practis kept in the same by Pe-
trus Cnaphesus, an Eutychian heretick.

Of this Zenaias Nicephorus writeth
in this

Image breakers.

31

In this wise: Xenaias *ipse primus* (O audacem
imum, & os impudens) *vocem illam euomit;* lib. 16. c.
christi & eorum qui illi placuere, imagines ve- 27.
grandas non esse. This Xenaias (O rash
 mind & wicked mouth) was the first, y
 shewed out that saying, that the Images
 either of Christ, nor yet of those who
 pleased him, should be worshipped. And
 how could Xenaias speake against the
 worshipping of Images, yf in his tyme
 and before, they were not worshipped?
 But yf Xenaias was the first, who said
 Christes and his Saints Images might
 be worshipped, surelie Epiphanius
 who was a good tyme before Xenaias)
 had taught no such thing.

Yf then Xenaias be the Author of this
 doctrine, it hath for sooth a good founda-
 tion. For he being no Christian, yet
 like vpon him to playe the Bishop: a
 secure foundation for such a howse, as
 now the heretiks build vpon it.

After Xenaias a hundred yerres we
 read, that Serenus a bishop of Marsils
 like Images in the Church, when he An. D. 590
 sawe them adored of certein persons: and
 yet none could haue ben broken then, yf
 none

Of Images, and

I ib. 7. epi.
109.

none had ben there. And although he was induced with zeale so to doe, and not with y^e sprite of heresie (as now men are) yet S. Gregorie wrote vnto him, saying, *Frangere easdem Imagines nos debuisse iudicamus*, We iudge that you ought not to haue broken those Images. And what wise man donteth, but that Saint Gregorie, so good elearned a Father, his iudgemēt ought to be of more authority, then y^e fact of Serennus? who what so euer he was, he was not like S. Gregorie.

Yea but, you will saie, it seemeth that

The ob- S. Gregorie himself would not haue Images
jection. adozed, for he saith: *Tua ergo Fraternalis & illas seruare, & ab earum adoratu populum prohibere debuit*. Therefore your brotherhood ought both to haue saued those Images, and to haue forbidden the people from adozing them. Lo (saith the aduersarie) S. Gregorie would haue the people kept from adozing Images.

The an-
swer.

I answer, there is a duple adoratiō, one proper to God, which must be geuen to the Image: another is common to honorable creatures, and is in another degree extended to their similitudes and remem-

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ances. **S. Gregorie** both forbid al adora-
tion, saying such as is conuenient for that
Image which stirreth vp in vs a good re-
uerence. And this to be his minde, it is
eident by an other place of his, where
he writeth to **Secundinus** in this wise.

*Scio quod Imaginem Saluatoris nostri non ideo
colis, vt quasi Deū colas. I know y^e you de-
vise not y^e Image of our Saviour to this
purpose, to worship it as God. Behold
what worship is forbidden to Images:
Herkes such as is proper to God. But
what? Is ther none els that may become
Images? it followeth. Nos nō quasi ante di-
uitatē ante Imaginē prosternimur; sed illum
adoramus, quem per imaginem aut natum, aut
assum, sed & in throno sedens recordamur. We
fall down before the Image, not as be-
fore the Godhead. But we adore him
whome, by the Image we remember to
haue ben bozne, or to haue suffered, and
also to sitte in the Throne.*

The falling downe before the Image,
is a kinde of reuerence, but it is no such
reuerence as we geue to God. we fall down
before God with the belefe that he is our
maker, we fall downe before y^e Image only
as

Lib. 7. epi.

53.

Of Images and

as before a good remembrance of our
Maker. For although we may adore
God without the Image, yet when we
are put in minde thereof by the Image,
then as S. Gregorie speaketh, *per imaginem*
Christum recordamur, & adoramus, we remem-
ber, and we adore Christ by the Image.

It is then cleere, that S. Gregorie
gave some honour to the Image of Christ,
before the which he confesseth himself to
fall downe, so that we haue more aduan-
tage by S. Gregorie in this reproofing
Herenus, then by Herenus in breaking
downe Images, who yet did onlie re-
proue the vnlawful adoring of Images,
& did not reprove (as it is to be thought)
that adoration, which in deede became
Images.

Anno. D.
680.

About one hundred yeres after S.
Gregorie, the heresie of the Monothelists
ragged, who falselie affirmed Christ to
haue but one will (whereas in deede he
hath twain, one according to his Diuine
nature, an other according to his hu-
maine nature) against which heresie the
sixth General Councel was gathered
vnder Pope Agatho.

After

After those daies one Philippicus
Emperour of the East expelled Cyrus An.D. 716
the Catholik Archebiffhop of Constan- Paulus
tinople, and sette in his place Ioannes an Diaconus
Archeretike. And consequentlie he threwe
downe the pictures of al the fathers of y^e lib. 8.
six general Councils, which Images
were sette by in the church porche of So-
phia. Likewise y^e same Philippicus sent
vnto Constantinus the Pope of Rome,
his letters conteyning heresie, the which
letters the Pope by the aduise of his Coun-
sell refused, and caused other pictures to
be made in y^e porche of S. Peters church
in Rome, where al the Fathers of the six
general Councils were painted.

*Praui
dogmatici*

Now, this casting down of Images
by Philippicus the Hereticke, and the
same defended by Constantinus a Catho-
like high Biffhop, and also by the whole
people of Rome, doth euidentlie shew the
breakers of Images to be much more
like vnto y^e old heretikes, then vnto the
Auncient Catholicks. But Philippicus
not emioying his empire full thre yeres,
had for his successeur Anastasius, who in-
tending to correct his predecessors fault,

f

sent

After

Of Images, and

Orthodo-
zum:

Anno. D.
730.

sent word to Constantine the Bishop of Rome, that he favored the sixth General Council. But his armie not content with his gouernement, inquiring for Theodosius (whome Paulus Diaconus calleth a man of a right faith) chose him Emperour. who straight waies did set vp in his old place & reuered Image (or table) wherein the six General Councils were paynted. After Theodosius one Leo of Isauria succeeded in the Empire, who (as Zonaras reporteth) whē he was yet but a vile artisan, being told of two Jewes which were astronomers, & he should be Emperour, & therebp̄s hauing promised & if it came so to passe, he would graunt them whatsoeuer they asked: after ward as their request he commaunded & Images of Christ & of his Saints at Constantinople to be takē down, & to be destroyed, in consideration of which his wickednes, he was surnamed *Iconomachus*, the fighter against Images. He willed also & Bishop of Rome to doe & like in & Citie of Rome, & he would haue his fauour. From which detestable Act & good Bishop of Rome Gregorius secundus, and Germannus the Bishop

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Bishop of Constantinople, & al the Ca
tholiks of Italie so abhorred, y (had not
y Bishop of Rome dissuaded them) the
Generiās, & the souldiors of Ravenna,
would haue made a new Emperour.

Paulus
Diaconus
li. 8. c. ult.

Constantinus following his fathers
impietie, wstode likewise y honouring of
Images. But what maner of mā I praie
you was he? forsooth; as Suidas doth re-
port, one that denyed our lady y name of
Gods Mother, saying our lady to be like
a bag, or purse, which is nothing worth
whē the mony is out of it, one y worship
ped Venus, called vp deuils, & sacrificed
mās flesh. Is it any wōder if such a mā
could not abide the honour of holy I-
mages? Surely he wold not gladly haue
y Saints thēselues honored. But vnder
Irene & her sonne Constantinus, honour
was yet again restored to holy Images;
& y not only with bare word & commatis
demēt of y Prince (which yet had better
suffise for the honouring of Images;
then othet Princes word could suffise for
dishonouring them) but a General Coun-
cel was lawfully called throwghout all
the world, V wherein it was defined by thres

An. D. 740

In verbo
Κωνσταν-
τίνου
βασι-
λέως

An. 790.

Of Images, and

Hundred and fiftie Bishops gathered out of the East and West, that holie Images ought lawfully to be honoured.

For the
honour of
Images.

Thus whereas many changes were among the Emperours and Bishops, some putting vp, & other pulling downe the holie Images, yet the Catholikes passed their aduersaries in foure things.

¹ First, because the Images were once quietlie made and adoured throwgh al the whole Church. Neither do we reade of anie sedition or tumult concerning the setting vp of Images. verilie because the vse of them was then from the Apostles, yea from Christ himself, as it shal afterward appere: but the pulling downe of them was a matter of much tumult and trouble.

Zonaras
in vita
Constantini
& Irena.

² Secondly, whereas they were set vp in all Aegipt, Syria, Asia, Grece, Italie, Fraunce, and Spaine, with other like places, they were onlie pulled downe in one part of Grece, to witte, in Constantinople and such other places where the Emperour kept his residence. But in al the west Church no such thing was done publickly, no nor in Alexandria, Ierusalem,

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lem, or Antioche as it is witnessed in the
seuenth Council.

Such ods then as is betwene the
parte and the whole, is also betwene the
Catholicks defending Images, and the
Image breakers. And who knoweth not
that the Catholick faith is that, which is
in the whole, & not y^e which is in y^e parte?
For Hereticks alwaies make parts & pri
uate factions, as S. Augustine teacheth.

Thirddie the Catholicks haue for them
two Auncient General Councils order
lie gathered, the Sixt, and the seuenth.
whereunto all the Patriarkes came, or
sent. But the Image breakers although
they affected an assemble at Ephesus, or
at Constantinople for that matter, yet
they both did it by stealth, and manie of
the doers recanted their dede.

Fourthly how much so euer the same
Constantinus, vnder whome being a
Child the Council was kept, did after
ward goe from it, how much soeuer Leo
Armenius made a new battel against
Images, yet both Theophilus at the end
of his reigne allowed holy Images, and
vnder the Empire of Michael and holy
F iii Theodora

Of Images, and

An. 840.
Nicepho=
rus in ar-
gumento
42. Tomi.

Theodora, his wife, the Images were againe fullie restored. In so much that to these daies wheresoeuer the Grecians, haue any Church or place to serue God in, y^e same are adorne^d with painted Images and reuerenced by the people, as any mā may easilie see in the Grecians Church at Venice. The possessiō therefore doth aswel remaine with the Catholicks in the end, as they were also in possession of holy Images, before they beganne to be throwen downe.

What a vanitie is it now to alleage the solitarie and vncertaine fact of Epiphanius alone, or of a few heretical and wicked Emperours against the known and approued practise of all the rest of the Fathers, of all General Cōcils, and of all Churches and ages? But what? Is here an end of pulling downe, or at the lest of wishing Images and holy Altars to be pulled downe? No surely. There were yet moe heretickes of that minde beside those which I haue bythers to reherſed.

Anno. D.
1180.
Euthym.
part. 2. sit.
23.

In the tyme of Alexius y^e Emperour there were a kind of hereticks detected

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in Grece, which were called in the Sland
tonge, *hozomili*. as much to say, as inter-
ressours to God for mercie. These men
reieted *Moysees* bookes, affirmed that there
was but one person of the Blessed Trinitie, Sa-
tan the Deuil to be the elder son of God
the Father. And among other many blas-
phemies they sayd, *al Priests, and all the Fa-*
thers vvere damned, as the vvorshippers of
Images, calling them Idols. After them folow
the beggers of Lions in France, called
Vvaldenfes.

§. 11.

Anno D.
1160.

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The Saracens also, who now worship
Mahomet, called the Christians *Idola-*
tours, because they reuerenced Christes Crosse.
Of this rase cometh John Wiclef, to wic-
clef Ioannes Hus succeeded, to him Lu-
ther, to him Calvin, to him Hermānus.

Tit. 24.

Anno, D.
1350.

And so y^e heinous doctrine of spoyling
Churches, and of breaking Altars and
Images is derined frō y^e Jezabelits, frō
y^e Nabuchodonosorits, frō y^e Baltasarits,
from the Manichees, from Julian the
Apostata, from the Arrians, from the
Donatists, from the Vigilantians, from
the Eutychians, from the Monothelits,
from Infidels, from Leo the fauourer

F iij

of

Anno. D.
1400.Anno, D.
1517.Anno, D.
1566.

Of Images, and

of Jewes, from Copronimus the wor-
shipper of Devils, from the Bogomiles,
from the Saracens to the Waldenses, to
the wiclefists, to the Huguenots, and
last of al to the Calvinists in y^e Low coun-
tries. A meete genealogie for such an o-
pinion, as detesteth the remembrāces of
of God, of Christ, and of his Saintes.

How farre is this maine Sacrilege
and filthy Church robbing from al the
minds and practise of the Patriarches, of
the Prophets, of the Apostles, and of the
Auncient Fathers, and of al Catholique
people?

Gen. 8.

22. 28.

Exo. 8.

26. 27.

3. Reg. 8.

Euseb. li. 8.

6 ap. 1.

If we read the holy Bible, and the
Ecclesiastical Histories from Aoe down-
ward, we shal find al the blessed Patri-
archs, Prophets, Bishops, Emperours
and Kinges, to haue ben occupied in e-
recting Alters, in building vp Churches
& chapels, in decking them with Jewels,
Images, & other like ornaments, in visi-
ting y^e graues of the Martyrs, in praying
to y^e Saintes, in offering great & precious
giftes to Churches, in encreasing y^e rēts
of the Clergie, in making Churchyards
and places where men may be reuerētly
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buried, in diuising meanes to haue psal-
mes, hymnes & seruice song both night
and daie.

By such dedes Lucina the old Ma-
trone in the time of S. Cyprian, by such *Platina.*
deedes Constantinus and his Mother
Helena, by such Theodosius, Carolus
Magnus, and his vertuous successors,
haue deserved great praise. The which
Histories as to persecute particularly, it
were a long trauaile: so I can not omit
one storie, the which is so notable, y^e al po-
steritie ought to renew it in daily talke
and remembrance.

Alaricus King of the Gothes in the
daies of Pope Innocentius and of Do-
natus the Emperour, conquered the Ci-
tie of Rome, which to that day had kept
the world vnder the Romaine Empire &
Lawes. But when y^e said Alaricus shold
enter into y^e Citie, he made a proclamatiō
as Paulus Orosius doth witnesse, *Ut si qui*
in Sacra loca precipueque in Sanctorum Aposto-
lorum Petri et Pauli basilicas confugissent, hos in
primis inuiolatos securosque esse sinerent. *Orosius*
That if any did flee to the sacred places, & spe-
cially to the Temples of the Apostles
Peter

Anno. D.

414.

li. 7. ca. 29.

Of Images, and

Peter & Paule, those cheefly the soules
ours should suffer to be safe & inuiolared.
The historie which now foloweth, shalbe
translated word for word out of Orosius.

3 nonne. This latw standing, it happened that
A noble Goth came into a certaine hou's belon-
ging to the patrimonie of the Church, where
he found a virgen consecrated vnto God
which also was wel growen in yeares.
And when he had honestly and soberly
demanded of this Aone what gold & sil-
uer she had, she brought forth a great qua-
ntity of siluer & golden plate, at y weight,
price, workmanship & rare quality wher-
of when the barbarouse Goth was asto-
nied, she said, *Hac Petri Apostoli sacra minist-
ria sunt, praesume si audes, de facto tu videris &c.*
These are the holy things wherewith S.
Peter is serued, take of them if thou dare
and stand to thine owne decde, for I am
not able to defend them. The barba-
rouse man for the reuerence of Religion,
moued with y feare of God & with the si-
delitic of the virgen, set word of this ma-
ter to Alaricus. who immediatly comma-
nded al y plate euen as it was to be carried
to y Church of y Apostle: willing also the
virgen

S. Pe-
ters plate.

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virgen & al other Christiāns, who wold go
together wth her, to be safeguarded thither.

The house was a lōg way frō y^e church,
about the one halfe of the Citie being be-
tween y^e house & S. Peters Church. That
notwithstanding, y^e siluer & golden ves-
sels are caried of diuerse men, one by one
openly, ouer their heads, and this godlie
pompe is garded with the naked swords
of strangers running from enery part of
the citie thervnto. Hymnes are song pub-
licly to God by y^e Romāns & by y^e Bochs.
The trumpet of lastrie soundeth at large in
the very destruction of y^e Citie, & calleth
out for those y^e lay hidden. The vessels of
Christ, run on euery side to the vessels of
Peter. Yea many Pagans are mingled wth
the Christians, though not in faith, yet in
profession & shew. And yet euen so they
scape for the time, to the end they may be
the moze confounded for their not belce-
uing. The moze abundantly the Romāns
flieing to the vessels are gathered about
them, the moze greedily the strangers are
spread on euery side to defend them.

O holy and vnspeakable discretion
of Gods indgement. O holie and helth-
ful fludde, which springing from a little
house

The holie
pompe.

Hymnes.

The Chri-
stians.

Of Images, and

house, whiles it goeth with a blessed
course to the Seates of the saintes, it ca-
rieth with his godly violence into the bo-
some of safety the wandring soules which
were in danger. O that goodly trumpet
of Christian warfare, which with a most
sweete musike inuiring al men generally
to life, whom(being inobedient) it reised
not to their saluation, it left them inexcu-
sable to their dānatiō. Hitherto Orosius,

Loth I am to leane of this most mer-
ueilous Historie, & yet much more solo-
weh in Orosius. Such reuerēce then a
barbarous Prince gaue vnto y^e Temples
which bare y^e names of the Saintes, and
specially to those of S. Peter & of S. Paul,
& to the hely vessels which did belong to
their Churches. wherats. Austine wor-
thely so wddied, y^e he made. xxij. bookes
intituled of the Cuiie of God, grossiding al his
talke vpo y^e said miracle. For he sheweth
that no Coquerour did vse at any time to
spare y^e Tēples of Gods of those Cities
which he had coquered. And yet so great
honor was don to y^e Tēples which bare y^e
names of S. Peter, & of S. Paule, y^e not
only y^e Christiāns, but also y^e heathē people
who

Augustin.
De Ciuit.
Dei li. 1. c.
1. 2. 4. 5. 7.
Genat.

who fl
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who fled thither, as many did, yea the gold and silver was saved by the only protection of the holy place.

How far of is this fact of Alaricus to the horrible contempt, which now is shewed by Christians against the holy temples of God & of his Saints? The Gothes being then barbarous men did save the Romans for their Temples & holy vessels sake: now Priests & Clerks are the more hated, because they serve those temples, & haue the keeping of holy vessels. The enimie then spared those holy gittes in a strange place, which now the citizens do spoile within their own Churches. One Stone at the time found such favour as thousands now can not find. Then Hymnes were sung, & men waited upon the holy plate al to honour them for his sake whose they were: now the same plate is cut in pieces, & best gospeller is he, who can do most dishonour to it, in so much, that it were far better to be a prisoner & bondman to Alaricus, or to the Gothes, then to be Prelate or Primare where these men live.

O Lamentable generation, how long think you to enjoy this unnatural practice

The difference between this age and that.

An. D. 414

Of Images, and

Notte.

this brutish disorder, this worse then
Heathenish furie : whose Temples
haue you spoiled : whose plate haue
you cut in pieces : whose Alters haue
you broken : whose Images haue you
throwen down : whether those of Mars
and Venus, or of Christe and of his A-
postles, his Martyrs, his Virgins,
and Confessours : whose names at the
least you ought to haue reuerenced for
their Masters sake, if you had not hated
their Master himselfe.

I would be sorie to haue spoken
so vehemently, if I wist my wordes
should not moue some one to Repen-
taunce : to Repentaunce, I meane not
onely of the Spoile of the Churches
(wherewith many Calvinistes and Luth-
erans were not) but to repentaunce also
concerning the Doctrine whence that
spoile proceeded. Of that detestable do-
ctrine I speake, which made these men
to spoile Churches, and to breake the
Images of most honorable personages.
which doctrine is comon to our countrie
men with the Flemmings, albeit the
Act of spoiling be not altogether comon.

Image breakers.

40

Be that is ashamed of those Image
breakers, and yet fauoureth their faith,
whereby they did these thinges, it is no
more to saie, but that by belceining one
waye, that which he hateth an other
way, he both beleeneth that which he
hateth, and hateth that which he bele-
neth: if he loue both their Faith and
their dedes, he hateth them whose Tem-
ples and Images they haue so perle-
sented.

*Cod de
Statuis &
Imaginib.*

The Christian Emperours Ar-
adius, Honorius, Theodosius, and Valentinian
doe not onely allowe the erecting vp of
their owne Images, and of the Images
of other like Princes (yet without
adoring them) but also they permitte
Images to be sette vp in the honour of
Iudges and of other temporal Magi-
strates, so that it be done by their char-
ges, to whose honour the Image is e-
rected.

Moreouer they commanded those who
led to the Images of the Prince or Em-
peror, to be safe fro al violence. Much lesse
can be imagined, that they comman-
ded Christes owne Image to be pulled
downe

*Cod. de his
qui ad
Statuas
confugiunt.*

Of Images, and

In his re down, whersoener it should be, as **W.**
 ply. fol. Jewel falsely and impudently affirmeth;
 509.

Their Edict is in the Code of the Ciuil
 law, and it only commandeth the signe of
 Christes Crosse tolli, to be taken vp from
 the ground, lest by negligence it should
 be trod on, but not tolli, to be takē down,
 as **W.** Jewel doth english it. whereof I
 shall haue occasion to speake hereafter.

Now it suffiseth to warn the Reader
 that those Christian Emperours honou-
 red the signe of our Saviour so much,
 that they wold not haue it made or gra-
 uen vpo the ground, least if it were tro-
 den vpon, it should be bled dishono-
 rably.

The Title in the Code of Iustinian
 where that law standeth is concerned in
In codice. these words. Nemini licere signum Saluatoris
Iustinian. Christi, humi, vel in silice, vel in marmore, aut
Tit. 11, li. 1 insculpere, aut pingere. Lette it be lawfull
 for noman, either to graue or to paint the
 Signe of our Saviour Christ vpon the
 ground, either in flint, or in marble.

Thus all the historie of setting vp or
 of pulling down Images being briefly
 perused, we find on **W.** Jewels syde no-
 thing

thing but Heathens or Infidels, Renegades, Jewes, Heretiks, Idolatours, or many lyes made vpon Christian Scriptures. And contrariwise we haue for vs, the woman healed of the issue of blood, *Math. 9.* who being praised by Christ himself for *Eu. 11. 7.* her faith, did sette vp an Image vnto *cap. 14. vel* him. From which day forward all Ca- *15.* tholike Fathers, & Councels, and Christians made, and reuerenced holy Images, as it shal appere hereafter.

That the word of God forbiddeth not generally the making of al kind of Images.

The.4. Chapter.

GOD sayd vnto the people of Israel, *Exo. 20.*
 Thou shalt haue no strange Gods before
 me, Thovv shalt not make to thy self a
 graven Image, nor any likenes (of that) vvhich
 is in heauen aboue, and in the earth beneath, nor
 of those things vvhich are in the vvaters vnder the
 earth. By this precept, Images are for-
 biddē to be made, either to this end, that
 they should be taken for Gods, or els y
 they should be set vp by any priuate mā
 B appoin-

Of Images, and

apointment. For after that God had said, Thou shalt haue no strange Gods: immediatly shewing what are strange Gods (as then things were abused) he saide, thou shalt make no graven Image or likenes of any creature, therby declaring, that the Children of Israel should not doe as the Heathens didde, who accompted graven or painted Images for their true Gods.

Againe, lest the people should thinke that they might freely make al kinde of Images (so that they toke them not for Gods) an other limitation and restraint is also cast in, when God saith, thou shalt not make to thy selfe, any likenes of any creature. In saying thou shalt not make to thy selfe any Image, he saith in effect: Albeit thou maist haue such Images as are not taken for Goddes, yet because I know thy weakenesse of thy Faith, thou shalt not make them to thy selfe, nor allow them by thine own priuate indgement. But thou maist lawfully haue such Images, as either my seruante Moyses and other Prophets, during the time of the Lawe, or els my Apostles and their Successours in the time of grace

To thy
selfe.

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4. S. A
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to follor
Aunce

shal thinke meete for thee to haue.

This to be the true meaning of Gods commaundement, it may wel appeere in the Chapiters immediately folowing, wherc God comaūdeth Moyses to make two golden Cherubins with their countenances turned toward the Propitiatorie, that is to say toward y^e place whence God gaue answer to the people by his Priestes & seruants.

Likewise Salomon made and did sette in the Temple the likenes of Lions, of Oxen, of Date trees, of Pomegranets, and of diuers other Flowers, as wel in the inmost parte named the holy of holies, as in the Temple and Quere called the holy place.

Moreouer it is euident by 1. Eusebius, 2. S. Basil, 3. S. Chrysostome, 4. S. Ambrose, 5. S. Austin, 6. Gregorius Nyssenus, 7. Paulinus, 8. Gregorius Magnus, 9. yea by y^e perpetual practice of y^e whole Church of Christ, y^e it was neuer taken for vnlawful, to haue such holy Images in Christiā Churches, or in priuat houses, as might prouoke our minds to remēber good & holy stories, & cōsequēti to follow y^e exāple of our most vertuous Ancestours,

By Other

Exod. 25.

3. Reg. 8.

Ex. 7.

2. Paral.

cap. 3.

1 Histo. 7.

Ex. 1.

2. Hom in

40. Mart.

3 In 1 iur.

4. In vita

Geruas.

5 de cōsē.

tuang.

li. 1. c. 10.

6 de libe.

odoro.

7 in Nan

ali. 10.

8 ep. 53 li. 7

9 concil.

Nicen. 2.

Of Images, and

Exod. 20. Otherwise if by this precept, Thou shalt not make to thy selfe the similitude of any thing that is in heauē aboue, or in the earth beneth, &c. it be ment precisely, y^e the resembling of any creature, is utterly forbidden by the first Table (which cōtaineth y^e immutable law of nature, concerning the true worship of God) then al the world were in the state of damnation, for making, hauing, keeping, or beholding the similitude of al kind of creatures, some in their bookes entituled *De Animalibus*, of beasts, or *De Piscibus*, of Fishes, or *De Auiibus*, of Birds, or *De Herbis*, of Herbes, others in their tapestrie, & in their galleries, which are filled with diuerse graven or painted Images: and then al the Prophets, and high Priests, and the whole people of the Jewes hadde likewise done against the law of nature, for hauing the Images of the two Cherubins in the Tabernacle, and of the twelue oxen, and of some gravenets in the Temple. Yea the knowlege of graving and caruing were utterly reproued, and Beseleel & Ooliab, to whom God inspired that science had ben y^e practisers of an vnlaful art.

Exod. 31.

But

But if it be against al reason to say
or thinke so, doubtles the similitude of e=
uery thing, is not absolutely forbiddē to
be made, how soeuer it be forbidden to be
adozed, wherof we shal speake hereafter.

Therefore when we reade in the *Psal. 113.*
holy Scriptures y makers of Images to
be accursed, either it is writen of the ma=
kers of Idols expressly (albeit the eng=
lish translation euery where almost tur=
neth Idols into Images) or els it is mēc
of those, who make wanton Images,
called in Greeke, ἀγάλματα: Or certein= *Sap. 14.*
ly of such as make images to an euell end
or purpose.

But it is vixerly impossible, that
the making of an Image (onely as it is
the similitude of an other thing) should
be forbidden. Otherwise God should be
contrary to him self. For he hath so made
vs, chat we can not learne, know, or vn=
derstand any thing, without conceiuing
the same in some corporal Image or like=
nes. Our knowledge comineth by our
senses, of y which our eies are the chiefe. *Man doth*
They see visible Creatures, and heare *learne na=*
soundes or noices, whereby the common *turally by*
conceiuing
Images.

B it

sense

Of Images, and

sense being informed with such images as it is able to cōceiue, offereth the same to our phantasie or imagination, where the mind beginneth to gather knowledge & to print (as it were) or to graue in it self that , which is powred into it by the senses .

And so ofte as the mind will either vse or encrease his knowledge, it alwaies returneth to those images and figures, which it receaued and laied vp, to thend it might haue wherewith to occupie or to delight it selfe , when occasion should require .

Of things
that are e-
qual, one
may be
done as
soel as
the other.

If then at what time I reade that Christ died with his hands stretched and nailed vpon the woode of the Crosse, I may and necessarily must deuise with my self an Image which sheweth so much (otherwise I can neuer vnderstand y^e which I read) how can a wise man doubt, but that thing may be lausfully set furth in an outward Image, which must be necessarily conceiued in an internal Image? The forbidding then of Images to the Jewes , was neither general, that they might haue none at al, nor any immuta-

ble

ble law of God, but onely a Temporal prohibition after a certeine maner to that people, for the auoiding of a greater inconuenience.

If then it be Lawfull, to make and to haue Images, notwithstanding it be w^{rit}ten (*Thou shalt make to thy self no likenes of any thing*) as the making which seemeth to be generally forbidden, is by conference of other places, restrained to a particular prohibition, so the worshipping of Images also being forbidden (according to the same meaning as the making was) is to be meant after such sorte, as other places of Scripture, and as the conference of the law of Nature doth declare vnto vs.

which being so (as in dede it is) they were more foolish then the stoanes which they pulled downe, who exercised such cruelty vpon Images, as though y^e handy worke it selfe were vnlawful, or as though the geuing of conuenient reuerence to them were by no meanes tolerable. whereas if al Images were to bee rooted vppe, they should not haue spared they^r owne braines, which are more full of Images (that I may

B thy not

H

Of Images, and
not say of Idols) then al the Churches
in Christendome are,

That the word of God onely forbiddeth
Latria, which is Gods owne honour, to
be geuen to artificial Images, leauing it
to the law of Nature, and to the gouer-
nours of his Church, what other honor
may be geuen to holy Images.

The, fifth Chap.

AS the making of Images for this
end, that they should be taken for
Gods is absolutely forbidden, so
is the worshipping of them, with that
honor which is propre to God, absolute-
ly forbidden. But as Images might be
made by the Authoritie of Moyses or of
the gouernours of Gods people (this
only prouided, that they be not taken for
Gods) so may they likewise be worship-
ped by the Authoritie of Gods Church,
this only prouiso being made, that gods
owne honour be not geuen to them. For
God perceiuing wel, that when the ima-
ges of honorable personages are made,
honor

As the
making
was for-
biddē after
a sort, so
was the
worship-
ping.

Churches

forbidden
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might be
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e (this
taken for
worship-
Church,
at gods
em. For
the ima-
e made,
honor

honour is naturally due vnto them, be-
cause their Images might be sette forth
honourable (as the Image of Juppi-
ter, or of Mars) who were not in deede
honourable: And again, because though
the persons were honourable (as Moys-
es, or Elias) the weake Jewes, who
were in knowledge like Children, & in
Faith or spirit like Bond menne, might
geue to much Honour to the Images of
these men: For these causes God comaū-
deth, that neither any Image should be
made by private Authoritie, nor any a-
dored with *Latria*, which is the honour
peculiarly due to God.

Non adorabis ea, saith God, *ne=* Exod 20.
idols, Thou shalt not adore them, nor
geue them the worshipping which is due
to God alone.

For albeit the woorde which sig-
nifieth *adoration*, be indifferent to God,
and to Honourable Creatures, yet the
wordes, *Neque coles*, dooe in Greke be-
come the peculiar Honour of God. οὐκ
ἀμὴ λατρεύσεις, nor thou shalt not geue
them that Honour, which is due vnto
God.

And

Of Images, and

Exo. 20.

1. Per. 2.

And surely howsoever we name or call this or that honour, if in deede there be no difference betwene honour, and honour, when God biddeth vs ^{honour our} father and mother, or when S. Peter biddeth vs ^{honour the king}, it must be meant, that we should geue them Gods owne proper honour. But seeing it is absurd, to geue vnto creatures the honour due vnto the Creator, we must confesse a difference betwene honour due to God and honour due to his Friends or Ministers.

70. Exo. 20

Math. 4.

1. Cor. 10.

Now for so much as the properduty of honouring God is (by such instruments of the holy Ghost, as have writen in Greeke or Latin) most commonly named *latría*, we must thinke, that when we are forbidden to make any Image, and to geue it such honour as is described by the word *latría*, that then we are onlie forbidden to geue godlie honour to any artificial Image. which thing maie wel appere by the circumstance of the place, where the commandement is written.

For whereas it is said in the beginning

Image breakers.

46

Exo. 20.

ing of the commandements, I am the
 thy God and afterward , thou shalt not
 strange Gods before me , and thirdlie ,
 whereas he had said , Thou shalt not make
 gods (for so the Seuentie, Interpreters
 translate it into Greeke) and where-
 as it followeth , thou shalt not make the
 similitude of anie thing and yet again, where-
 as it is afterward added , thou shalt not
 adore them, nor geue them latvia , that is to
 say , Gods ouvne honour , and last of al,
 whereas immediatlie after , it doth
 followe , Ego sum Dominus Deus tuus , for=
 me , Zelo'es , I am the Lord thy God,
 strong , Ielouse (the which words im=
 port , that God wil haue no creature
 to be made his companion in honour)
 we may wel appere by all that goeth
 before , and followeth after , that God
 minded to forbid the worship of false
 Gods, and of al such Idols as are made,
 to be worshiped as either being the
 selves true Gods, or as being the repre=
 sentation of such creatures , which are
 taken for true Gods : for by all meanes
 we are forbidden to thinck, either anie
 creature

The cir=
 cumstances
 of the place
 doth shew
 the mea=
 ning thes=
 o.

Of Images, and

creature to be God, or that God his own
Diuine substance and incomprehensible
nature maie be represented by any arti-
ficial Image.

Christ by
his incar-
nation ta-
keth away
Idolatry.

It is a much sweeter contemplation
to consider, that (whereas our bodilie and
imperfit nature wold needes couer
waies to worship God by some bodie
Image, or other) God the Fathers own
natural Image and Sonue toke of the
Virgin Marie our natural flesh, to chend
we might not lack some corporal truth
of bodie and flesh, wherein we might
boldlie worship the diuine substance.

After then that this Manhood was
assumed, seing the shape of man may
be lawfullie shewed by an artificiall Im-
age, we making the Image of Christ,
who was man, doe not make any such
Idol or similitude, as God forbade the
Iewes to make, but we make a simili-
tude of an honorable truth, whereas no
Idol doth represent a truth.

Againe, we geue not vnto Christs
artificial Image any godly honor, albeit
we being prouoked by the sight thereof,
doe geue godly honour to Christ, who is
imme-

mediatly adoured by the warning of
artificial Image.

Farthermore if we consider, that the
Israelites, to whome this precept was
given, came late out of Aegypt, where
creatures were adored in steede of God
himself, and that they were like to live in
the land of promise with diuers of the
Gentils, who al worshipped Idols: this
thing well weighed, it is no wonder to
see God so diligentlie forbid them the
making of any similitude to themselves, to
themselves, I say. For God gaue them *Exo. 25.*
a corporal similitude of two Angels, but
they might not make any Image to them
selves, by their own deuise, or priuate de-
uotion, which is oftentimes the cause of
superstition.

And therefore the Catholikes must
not sticke to priuate doings of their own
deuise, but only to that knowen Citie of
the Church built vpon an hill, vvhich can *Matt. 5.*
not be hidden, which Church is the pillar
and sure stay of truth, and it hath al- *1. Timo. 3.*
wayes made and conuenientlie worship-
ped (not false Idols) but true representa-
tions, of Christ and of his Saints.

Briefly

Of Images, and

Briefly the precept of God forbiddeth the making and woozshipping of Idols, and the geuing of Gods owne honour to anie Similitude made by mans arte. But our Images be no Idols.

In Decalog.
go.

Of his
owne ho-
nour.

After this sorte did Philo (being a Jew most excellencie lerned) expound this precept of God, concerning Images: for he geueth a reason of the order of the commaundements, saying: 'When God had spoken of his owne substance, and howe order vould that he should tell, how his name vvas to be vsed. It was then as the peculiar substance and name, so the peculiar honour of God, whereof the commaundement spake, and not enerie other honour, which may in diuerse considerations be genen to diuerse thinges, but euer in respect of some vertue & of some honorable qualitic.

The same Philo in an other place, also firmerth this precept of not adoring Images, to forbid, that no man may make himself any God beside his creatour, vt solus vere Deus colatur, to thed he that is in dede God alone, may be yvorshipped.

S. Aug.

Saint Augustine speaking of the
 division of the ten Commandments,
 that those, who will haue three
 to belong to God (of which minde
 himself in that place is) do make all thae
 to be one precept, whatsoeuer is com-
 manded concerning one God to be
 worshipped. *Ne aliquid aliud preter illum
 pro Deo colatur*, that nothing els besyde
 our God, maie be worshipped for God.
 And after: *Et re vera quod dictum est, non
 erant tibi Dii alij prater me, hoc ipsum perfectius
 explicatur, cum prohibentur colenda figmenta.*
 And trulie (saith S. Augustine) y^e which
 he said, there / halbe none other Gods to thee be-
 syde me, the same self things is more per-
 fectly enlarged, whē false Images, & for-
 geid things are forbiddē to be worshipped.

Super
 Exod. 9.
 71.

By which words of S. Augustine
 we plainly perceane, y^e the words, thou
 shalt not adour nor worship any Image,
 doe no more to say, but thou shalt not
 haue any other God besyde me. So
 that the worshipping of an Image is
 then forbidden, when it is made a God
 unto vs. For whereas God saith three
 things, the first, I am the Lord thy God,
 the

Of Images, and

Quest. 71.
super Exo-
dum.

The second, thou shalt haue none other Gods, the third, thou shalt not make nor worshipping any Image: all these three sayings (by the iudgement of S. Augustine) are but the repeating of one thing in diuerse words. Which if it be so, these wordes, thou shalt not worship any Image, do not forbid all kind of worship to all manner of Images, but they forbid all such worship, as belongeth to the nature and substance of God himselfe, and so much doth the Grecke word of *Latria* import.

It maie be said vnto me, that God forbidderh not only the worshipping of Images, as of Gods, but also that he forbidderh vs to adore Images by any meanes, or to bow downe to them. For he saith, *Non adorabis ea*, thou shalt not adoure them.

Exo. 20.

I answer, Adoration is a doubtful word, & it may signifie either the proper honour of God, or also the honour of creatures, accordingly as Abraham adoured the people of the land of Chanaan. But in another place the Angel refuseth to be adoured, saying, *adore God*.

Gen. 23.

Apoc. 19.

Whereby we learn, that sometime adoration

ration

ratio apperteineth to God alone, sithens
otherwise it is euident, that the Angels
sometimes haue ben adored.

Gen. 12.

Iud. 13.

Now then we knowe, that in these
wordes, *non adorabis ea*, thou shalt not ad-
ore them, it is meant, thou shalt not ad-
ore them with this mynd, that they are
Gods, because the word *neque coles*, which
followeth, doth declare what kind of ado-
ration he speaketh of, verily of that which
is one with *latría*, by which worde y^e holy
Scripture describeth that moste passing
worship which we geue to God, as he is
God. For so S. Augustine saith, *Latría de-*
betur Deo, non nisi tanquam Deo. *Latría* is
such an excellent honour, as is due to God
in that only respect, as he is God: *Dulia*
vero debetur Deo tanquam domino, the honour
of *Doultu* is due to God also, but it is not
properly belonging to his substance, but
to his gouernment and Lordship.

Aug. sup.

exo. 9. 94.

Theodoretus likewise doth witnesse, *Quest. 39*
that this precept calleth the Jewes a *cul-*
in exo.
in demonum, from the worshipping of de-
uils: meaning that all Idols and false
Images are dedicated vnto Devils, as
also S. Paule hath declared. But as it is

1. Cor. 10.

B

not

Of Images, and

1. cor. 10.

not possible iustly to say, that Christes Image is dedicated to the Devil: so it is not possible to be true, that the same precept which forbiddeth the worshipping of such Images as are vnder the power of the Devil, should thereby forbid the worshipping of the Images of Christ and of his Saints, which are only the signes of good and godly things.

By this which hath been hitherto declared it may appere, how wel and truly M. Jewel compareth Gods wordes and M. Hardings together.

In his
Reple
fol. 494.

Jewel. God saith, thou shalt make to thy self no grauen Image: M. Harding saith, thou shalt make to thy self grauen Images.

Sander. Neither God nor M. Harding say only so, as you report, if at the least we take saying for meaning, as it ought to be taken. For when God beganne to shew his meaning, he in deede began also his saying, with these wordes, thou shalt make to thy selfe no grauen Image: but as his meaning was, that no grauen Image should be made to be worshipped as God, so he afterward ended also his saying, with these wordes, thou shalt not

adue

adore them, nor geue them the honour due to
God alone.

Therefore M. Jewell dyd enill
to diuide Gods saying. And by that
his diuision, I am sure he hath condem-
ned his owne conscience. For I dare
say, him selfe is not of this mynde, that
whosoener maketh anie grauen Image
at al, or kepeth it being made (for all is
one) is therefore straight against God.
For then Belsheell, Doliab, and al gra-
uers, were by the practising of their art
Gods ennemies. And all tapestrie and
painting, were, by the same reason to be
remoued from the vse of men.

But seing M. Jewell is not of
this mynde, that whosoener maketh,
or hath in his house anie grauen, or pain-
ed Image, is thereby an Ennemie
to God, and subiect to eternall Dam-
nation (as one that hath broken Gods
commaundement, wherein he saied, thou
shalt make to thy selfe no grauen Image, why
Exo. 31.
burden D. Harding with these
words, thou shalt make to thy selfe grauen Im-
ages: more then he burdeneth all the
worlde, yea hym selfe with hauing or
keeping

Of Images, and

keping grauen or painted Images: for the signe of the Crosse, and the Quenes Maiesties face in her coynes is a kind of grauen Images, and I thinke M. Jewel hath some of them in his purse.

Againe, M. Harding saith not, thou shalt make to thy selfe grauen Images, but only thou maist lawfully make, or haue those grauen Images, which (not thou to thy self, but) which the vniuersall Church hath vsed to make, and to leaue to thee. It were a great holy day, in the which M. Jewel could say y^e whole truth either by God or man.

Jewel. God saith: Thou shalt not fall downe to them nor worship them: M. Harding saith, thou shalt fall downe to them, and worship them.

Sander. D. Harding commaundeth not, that which God forbiddeth. But God forbiddeth his owne honour to be geuen to images, least they should be abused as Gods: M. Harding defendeth, that an other degree of Honour incomparably inferiour to that, which is due to God, may be geuen, not for al that to euery Image, but only to the Images of Gods owne

In his
Replie
fol. 496

owne frindes. And that not for the images
owne sakes, but for their sakes, whose
Images they are.

Now iudge thou (good Reader)
whether M. Jewel be a wrangler, or no.
For he is a wrangler, who knowing his
aduersarie to meane one waie, yet pres-
terh him with wordes which may haue
an other vnderstanding.

Either you must proue (M. Jewel)
that D. Harding wil haue Gods owne ho-
nour geuen to Images (the whiche thing
his owne harte and wordes denie) or els
you must proue, that al maner of honour
is forbidden to be geuen to any kinde of
Image: and then you haue againste your
opinion the lawe of nature, the worde of
God, the iudgement of the auncient Fa-
thers, the Decrees of general Countels,
and the practise of the whole Church, as
it shalbe declared hereafter.

But perhaps you wil choose the third
way, teaching y^e ther is in al but one kind
of honour. The which being due to God
alone, none at al remaineth for Images.

Now then it remaineth to be proued,
(albeit I haue touched it before) that there

It is are

Of Images, and

are two kinds of honour, of y^e which one may apperteyne to creatures (& therby to y^e Images of honorable personages) and the other must be reserved to God alone.

De Ciuita.

Dei li. 10.

cap. 1. & li.

22. c. 10.

S. Augustine saith: *latria secundum consuetudinem qua locuti sunt, qui nobis diuina eloquia condiderunt, aut semper, aut tam frequenter, ut pene semper, ea dicitur seruitus, qua pertinet ad colendum deum.* According to the custom of their speaking, who by writing deliuered the holy Scriptures vnto vs, that seruice which is appointed to the worshipping of God, is either alwaies called, *latria*, or it is so often called *latria*, that it is in maner alwaies so called. On the other syde **S.** Augustine saith, *Ea seruitus qua debetur hominibus, secundum quam precipit Apostolus, δούλους, seruos dominis suis subditos esse, alio nomine Græce nuncupari solet.* That seruice which is due to men, according to which **S.** Paule commandeth Seruants to be vnder their masters, is called in Greeke by an other name: that other name is, *doulia*, whereof **S.** Paule saith in an other place, *δὴ τὰ ἡ ἀγάπης δὲ ἀλλήλοις & ἀλλοις.* Per charitatē seruite inuicem, Serue ye one an other by charitie. Now

Gal. 5.

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ages) and
od alone.

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obis diuina
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e alwaies
led latia,
elled. On
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lum quam
ominis sui
pari solet.
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mandeth
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e. Paule
KINGES
imicem,
e. Now
al

al Seruice importeth the geuing of some
honour to him, whom we serue.

As therefore we maie serue S.
Paule, that is to say, as we maie honour
hym, by thinking hym our Superiour
and Master, so for his sake we maie
serue, that is to say, we maie honour
his Image, as a thing of his, thinking
anie thing of his to be aboue vs (at the
least, in signification) for S. Paules
owne excessive honour.

Neither is this *Idolodoulia* (as M.
Jewel sometime scoffeth) that is to say,
this our Seruice done to Images (in
putting of our cap, or in looking toward
them reuerently, as we passe by them)
is not the Seruing of Idols (as M. Je-
wel termeth it). For, to haue an Idol ser-
ued, or honoured, it must be supposed, y
the Image of Christ or of S. Paule is an
Idol. Which opinion I had rather M.
Jewel had, the I. For it is in dede a Je-
wish opinion, & more mete for Antichrist
his own members to beleue, then for these
who knowe Christes Image to be as
farre of from being an Idol, as Christe
hym selfe is farre from being a Deuil.

B iiiiij For

Of Images, and

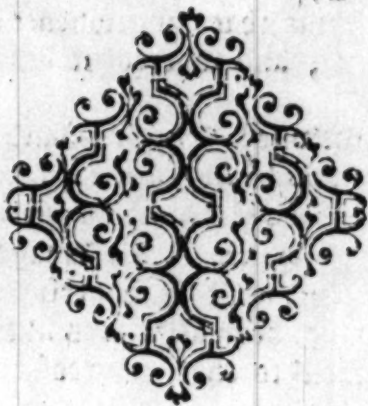
LCCY. 16.

For so S. Paule defineth an Idol; as if he had saied, it is an instrument to serue oꝝ to honour the Deuil withal.

But seeing M. Jewel confesseth himselfe to honour the Sacrament of Chyristes Supper, which he teacheth to be an Image of Chyristes body and bloud (as I wil proue afterward) and yet seeing he beleueth none other substance to be in the Sacrament besides bread and wine, and seeing he will not geaue *latia*, that is to say, Gods owne honour to bread and wine: it doth inuincibly follow, that M. Jewel serueth, that is to say, honoureth some Image. Now as he would not haue vs to call him therefore a Seruer of Idols, oꝝ a Seruer of Images: euen so it may please him (for his owne sake) to spare vs. For as he doth not end his honour in the bread and wine, but from thence referrcth it vnto Chyrist himselfe: euen so doe we referrt all our honour from al Images vnto the first paterne of them, not suffering our Service oꝝ honour to rest oꝝ to end in the Image which we honour.

Thus I conclude, that a certaine
honour

honour is due to holy Images by y way
 passing by, as it were (for the honour
 cometh from them to the first samplers)
 and that Gods word only forbiddeth vs
 to geue vnto Images the honour of latria
 which is due to God alone: leauing vs to
 his owne word, to the doctrine of his A-
 postle, to the lawe of nature, to the ex-
 amples of wise men, and to the vniuersal
 practise of all good Christians,
 to know what other kind or
 degree of honour is due to
 al holy Images.



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Of Images, and

What an Artificial Image is, and of a natural and an Artificial Image. And how some honour may be geauen to Artificial Images.

The. 6. Chapter.

A S Gregorie Nazianzene teacheth, *hec est natura imaginis, μιμημα φαντασματος, ἀρχιτύπου, καὶ οὐ λέγεται, ὡς imitatio* *De Theolo. lib. 4.* one id exprimat, a quo primū deducitur: ut. *cuius imago dicitur.* This is the nature of an Image, to shew by imitation (or by likeness of forme) that thing, whence it is copied out, and whereof it beareth the name.

Hom. 3. ad Coloss. Likewise S. Chrysostome saith: *Imaginem, quatenus Imago est, etiam apud nos, ex omni parte ei cuius est Imago, correspondentem ac similem esse oportet.* An Image euening men) must (in that respect as it is an Image) be in al pointes like and correspondent to that, whereof it is the Image.

Where it is to be noted, that euery
real

al thing which is in this worlde, hath
 a nature of his owne, and also a se-
 aral subsistence, or being, the which
 subsistence in reasonable substaunce, is
 called a person. For example: My na-
 ture is to be a reasonable Creature,
 which hath life and sense. My person is
 that kinde of being, wherein my nature
 is so limited, and fitted, or made apt for
 me alone, that it serueth none other crea-
 ture beside me, in al the worlde.

As therefore euery man, yea euery
 thing hath a Nature, and a Person, or a
 searal Subsistence: so eche of them may
 be an Image of it selfe, but not after
 the same sorte.

For a mans nature may onely be
 represented by a natural Image, that is
 to say, by an other thing which taketh
 of him the same nature, which him selfe
 hath. For euery thing begetteth an
 other thing like vnto it selfe, as when a natural
 sonne is naturally begotten of his father, then he is made the natural Image.
 Image of his father.

In so much that if the Father be God
 of nature, the Sonne begotten of him,
 must

Of Images, and

must needs be God by nature. If the Father be man, the sonne also must haue mans nature, and thereby he is the natural Image of his Father.

An artificial image

But although a mans nature can by no meanes be expressed by art, yet his person, or at the least wise his outward shape may be right wel expressed, and represented, by grauing, painting, or other wise by fashioning of same in wax, earth, or like matter. The cause why the shape of our Persons may be represented by arte, and not our natures, is, for that the Artificer who worketh by his own knowledge, is able to conceiue in his understanding, and afterward to foorme outwardly that proper shape of euery thing which he perceiueth by his senses that hath. But the inward nature which he neuer saw, nor was able to see naked, as it is in it self, that nature he is not able to conceiue in his owne Imagination, & therefore he can draw forth no resemblance thereof.

And that all artificial Images do represent the shape of our persons, and not our natures, the very experience & common

wise

of speaking fully declareth. For if we come where an Image of Cicero standeth, a right wise man may, and sometimes doth say, *Here is Cicero*, or, *this man*, taking the word *man*, for a thing which beareth and signifieth the person, and not the nature of a man. For albeithat be no prope speech, to say of the Image of S. Paul, *This is S. Paule*: yet it is used, because the names of the thinges them selues are often times in common speech geuen to their signes and images.

Aug. li. 9.
in gen. &
ep. 23.

But certainly no meane wise man coming to the same Image of S. Paul of Cicero, did, wil, or can iustly say, *this is a liuing or a reasonable creature*. And yet, if the Image did as wel beare and shew a representatiō of mans nature, as doth of his person, as wel it might be called a reasonable creature (by that figure of speech, which calleth the signes by the names of the thinges them selues) as it is by the same figure of speech called S. Paule, or Cicero.

But seeing it is vtterly out of vse, to say by an artificial Image of S. Paul,

This

Of Images, and

*This is a reasonable creature, Or, This is a li-
ving thing vvhich hath sense, it is cleere, that
an artificial Image is onely the Image
of þ persõ, or rather of þ personal shape of
euery man whome it signifieth, and not
at al the Image of his nature. Howbeit
we are brought into remembrance of the
nature also, by the meane of seing the
Person represented.*

**The Ob-
jection.**

**The an-
swer.**

*This much being confessed, it is easy
to answer their Argumēt, who say, that
An Image of Christe can not be made, ex-
cept it be a lying Image, because his God-
head can not be represented in an Image,
which yet is the most excellēt part of him.
I answer, that although Christ had ben
onely a man; yet his Image would not
haue represented, no, not so much as his
humane nature, but only by a consequēt.
Much lesse any man should require, to
haue Christes Diuine nature represented
and sette forth in an Image, or els to
account it a lying Image. For an ar-
tificiall Image setteth forth onely the
outwarde shape and forme of euery
thing, and not also the inwarde Sub-
stance, How then canne it be a lying
Image*

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Image, which representeth such an external shape of Christ, as he had in deede:

For al be it he had not a mortal and humane person, but assumed and united the true nature of man to his onely Diuine person, yet as S. Paule testifieth, *Formam serui accipiens, in similitudinem hominum factus, habitu inuentus (est) vt homo.* Philip. 2. Taking the shape of a seruant (and) made to the likenes of men, he was found in clothing as man. That shape which Christe tooke, that similitude which he bare walking on the earth, that figure or clothing which he was found in, if any man represent by Art, his Image can not be a lying Image. For although it expresse not all that was in Christe, yet that which it representeth, is true.

As therefore when he liued in the worlde, and was seene and touched of his Apostles, the only shape of man was seene, and not either the person of man, which he had not, or the naked Substance of man (which is not seene but by his Accidēts) or the Godhead (which hath no such forme at al, as is able to be seene of mortal men) so now by his Image
the

Of Images, and

the same only shape of man is expressed, and not either his Godhead, or his humane substance, or any person of man. **Note.** On the other side, as when he liued, by the shape of his manhood, the faithfull were leaden to his true manhood, and thence to his diuine nature, and person: so in his image we are put in mind first of his humane shape and figure, & thence we are also caried by to the remembrance of his humane nature, and so vponward to his Diuine nature and person.

If then we paint as much as the Apostles sawe, our image is no more a lying image, then their sight was a lying sight. But as they might lawfully see the only shape of man, beleuing all the rest according as they were taught: so may we lawfully paint the only shape of Christes manhood, leauing the rest to be supplied by faith and by the preaching of wise and learned men.

Hitherto then we haue shewed and proued, that euery artificial Image representeth the shape of the person, and not the nature of that principal paterne, whence it taketh his copie or extract.

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Out of which principle, this conclusion is deriued, that it is neither lawfull, nor possible for any man to make by art an Image, which may expresse the nature and substance of God, of Angels, or of any other creature: because no artificer can himself conueare, or sette forth the inward and inuisible nature of any thing.

Secondly, it will follow, that it is possible and lawfull to make an Image, which may represent the personal proprietic of any known creature: because God hath lefte that arte to man, and willed the same to be vsed in his owne Tabernacle, and Temple at Ierusalem. *Exo. 25.*

Thirdlie, the three Persons of the Blessed Trinitie (excepting the visible shape of Christes manhood) and the infinite Persons of Angels can not properly be expressed in any artificial Image, for that the artificer doth not know their proper shape and forme, as whome he neuer saw. *Concerning the Image of Trinitie*

Fourthly, by whatsoever visions, revelations, or maner, the Persons of

Of Images, and

of the Blessed Trinitie haue ben shewed in the holie Scripture to be thre; after y^e sorte, it becometh vs to signifie (not in dede, that this is the Image of the true Personne of the Father, or of God, the Son, or of the holy Ghost, but) only that by these maner of signes it is shewed, that there is a seueral Person of the Father, a seueral Person of the Sonne, and a seueral Personne of the holy Ghost.

- Genes.* 18. For as we may lawfullie preache of those Angels whome Abraham sawe to be thre, and adored one, and of that vision which is in Daniel, wherein, as it were the sonne of man came to one of auncient yeres, whose garment was white like snowe, and the haire of his head like the pure wool: and as I may preache that historie, wherein God the Father said of Christ: This is my derebeloued Sonne, and that the holy Ghost came downe, as it were a dove: and as out of them I may shew, that there are thre Persones: right so I may sette forth in painting, or in grauing, the self same visions, and reuelations, to the end the people may know
and
- Dan.* 7
- Matth.* 3.

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And remember, that there are three persons, of the Father, of the Sonne, and of the holy Ghost.

For seeing we lerne by eyes, as also by eares, I see no reason, why that may not be painted before our eyes, which may be preached to our eares.

Again, seeing he that can reade the holic Scriptures, must needes finde the said visions in the Bible: why may not he as well see them on the Church wall, as in white paper, speciallie seeing moe can vnderstand the meaning of an Image, then can reade and vnderstand the Bible?

Saint Gregorie saith. *Ab re non facimus, si per visibilia, inuisibilia demonstramus.* Ad Secunda
we do not amisse, yf by things which *dinū lib. 7*
are sene, we shew thinges that are not *epist. 13*
sene.

I know (good Reader) with what wranglers I haue to doe, and therefore I muste saie it againe, I woulde not haue any Image of the Trinitie, to be taken or meant to be the true Image or print of the persons
I h

Of Images, and

*Augustin.
de fide &
Symb. c. 7.*

persons of the Blessed Trinitie (against any such Image S. Augustine speaketh) but only, to be a shadowing and shewing to vs, that there are three seuerall Persons, of one natural Godhead.

Exo. 25.

The Angels likewise may be painted and grauen according to the foorm, wherein they were grauen with wyngs in the tabernacle, or els wherein they appeared to the Prophets, or Apostles.

The brief summe is, that a natural Image expresseth and imitateth the verie substance of that thing, whose Image it is: the artificial Image expresseth onlie the shape of the person and propriety of anie thing, according to y^e foorm, which the artificer doth iustly conceaue thereof.

*The material part
of an Image
is.*

Seeing then an Image made by art is not able to expresse the natural substance of any thing, and yet the personal propriety that is resembled, can not be sette before our eyes without some substance or other: the artificial Image must borrow an other substance, wherein it may shew his own representation.

That other substance, whether it be wood, stone, gold, paper, or any like stuffe
is not

is not anie essential part of an Image in it self, although it be the material part of this, or of that Image, as the which can not be shewed to our eyes, without some like matter.

But as a circle in his own nature is perfect without sand, paper, stone or any like stuff, and yet it can not be shewed to our eyes, except it be drawn out in some matter or other: even so the Image is perfect in it self, without wood, stone, or paper, but not shewed to vs, vnlesse it haue a ground wherein it may appere.

As therefore the painter or grauer had the Image which he now setteth forth vpon the wal, or vpon the stone, much more perfect in his owne head and mind, before he did visibly paint or graue the same: right so, he that seeth the Image vpon the wal, or in a stone, may much better conceaue it in his own vnderstanding, then that outward shape can commend it vnto him.

If then the Image may be separated by our vnderstanding from the material substance wherein it is shewed, as one as we haue printed the said Image

It is in

The abstracting of an Image fro his matter.

Of Images, and

The say-
ning of
Image
with the
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in our own head and mind; either it hath
no truth at all to be referred vnto (and the
ic is a vaine Idol, and onlie a phantasti-
cal thing) or if it be an Image of a truth,
it hath none other real person or proprie-
tie to stay in, besyde that truth whereof
it is the Image, & therunto it is straigh-
waies referred by him, that vnderstandeth
wholc Image it is. For he saith or thin-
keth immediatlie, *this is Christ*, or, *this is S.
Peter*, or, *this is our Lady*, ioyning the Im-
age to that truth, whereunto it be-
longeth.

So that, if we see the Image of
Christ crucified, we straight lay aside the
brasse, yron, or wood wherevpon that
Image was drawen or made, and we
apprehend Christ himself, to whose
person that Image doth leade vs.

This being so, the mind can not
diuide the Image from the truth. in so
much that if a man see an Image, and
know not to whome it maie be referred,
he asketh, whose Image is this: shewing
therebie, that his mind is not satisfied,
for that it hath not a knownen person,
whereunto that Image may be ioyued,
according

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according as the nature thereof requireth. For the mind is prouoked to passe immediatlie from the Image to the truth, which it standeth to signifie: and that it both so speedie, and so dainly, that one thought, one mouing, one act, and one intention serueth at once both the Image, and the truth thereof.

The Image therefore being wholly referred to the truth it self, whiles it re-acteth therein, is made partaker of some of that worthines, which is in the truth it self, because it is a signe and token thereof. And it is not possible, but that every signe of an honorable thing must partake some of the honour which is in it.

The outward painting of Christes death, moueth the bodilie eye, from the eye our common sense taketh aduertisement, thence the phantasie or imagination is enformed. And when reason draweth out of that, which the phantasie sheweth, a depe consideration, that this Image and representation (of Christes death or of any like historie) is both true and profitable to his saluation, and

It is worthy

Note.

The order how the Image cometh to be partaker of honour.

Of Images, and

worthie of al honour : if then M. Jewell
can find in his hart to say, nay, this Image
is not good, or this representation is not
worthy of reuerence, or it is an Idol, let
him blame Images, and deny honour to
them.

But if to condemne this Image, or
to call it an Idol, or to accompt it worthy
of no honour, that is either to deny, that
Christ in dede suffered for vs, or to say, y
the memorie of his death is worthy of no
reuerence at all (which thing no Chri-
stian ought to thinck) it seemeth to me,
that Images are worthely to be esteemed,
& to be reuerenced in such sort, as that re-
membrance deserueth, which they pro-
uoke in vs.

I had thought to haue said no more
in this place of the nature or condition
of an Image. But after y I perceaued
M. Jewell (when he had a long time dis-
coursed of the signe of the Crosse) to con-
clude, that the cognisances of the Crosse painted
or grauen in flags, banners, targets, and coynes,
were onlie barres laid a crosse, and no Images, I
thought it nedeful to warn the Reader,
that my simple vnderstanding can not
attaine

In his
Replie.
fol. 502.

attaine to **Q.** Jewels meaning.

For I take an Image to be the resemblance of any thing, whether it were lively or dead, stones, trees, birds, stars, or Crosse: so that yf Christes Crosse be resembled; that is to say, yf a like forme be made to that, whereupon he suffered, in what soever matter the Crosse barres be painted or grauen, it is an Image. For what is an Image, but the imitation, or making of a thing like to the shape of such an other thing, as (in that behalf) is resembled, and thereby accompted more principal?

And because it is not possible (after that Christ died upon the Crosse) to haue any Crosse accompted more principal then his (he being the head of the Church and the first begotten among many brethren) whatsoeuer Crosse be made in all the world, and specially whatsoeuer Crosse is either miraculously shewed, or made by Christians, is of necessitie meane to be y Image and resemblance of Christes Crosse.

Let it therefore stand also for an vndoubted truth, that not only the shape of

An Image
gc.

Ephes. 1.
Coloss. 2.

Of Images, and

of Christes owne personage, or of his
Saints, but also that the signe of Chi-
stes Crosse is trulie and properlie an
Image.

What an Idol is, And that our Images be
neither Idols, nor be not used like idols.

The 7. Chap.

1. Cor. 1.

WE know (saith S. Paule) that an
Idol is nothing in y^e world. & again
I say not that an Idol is any thing.

1. Cor. 10.

By which words he meaneth to declare,
y^e the verie first patern and Archeypus of y^e
Gentils Images, hath no real truthe in it
self, no heauenly power, no vertue, no a-
bilitie to make or to marre. For it is only
a bare name or shew of a thing, and not
in deede that thing, which it is preten-
ded to be.

For he meaneth not to say, that the
wood or stone which is graue or painted
should be nothing (suches that is the crea-
ture of God) but only, that the thing re-
presented by the graue or painted Image,
is either nothing in it self, or at the lest it
is nothing toward our saluation.

Image breakers.

et

To make this matter the plainer,
we must consider two kinde of false
shewes, or of wrongful appeerings, of
the which, one is such, as the thing
shewed thereby neither was, nor is at al
extant any where: an other is such, as
though it were in dede somewhat, yet it
neither was, nor is that honorable thing
in Religion, which it sheweth it self
to be.

An example of the first sorte those
Monsters may be, which were idlye de-
vised by the Poets: of which kinde Ori-
genes and Theodoretus write. For
whereas the Seventy Interpreters had
interpreted the words of Gods com-
maundement thus: οὐ ποιεῖς σεαυτῷ
εἰδωλον, οὐδὲ πᾶν ὅς ἐμοὶ ὡμα thou shalt
not make an Idol to thy self, nor a simi-
litude of any thinge, Origen writing
upon that precept, saith thus: Longe
aliud sunt idola, & aliud Dñ, sicut ipse nos nñi-
lominus Apostolus docet, & cat.

Exo. 20

Origenes
Hom. 8.
in Exod.

Idols and Gods do faire differ one from the
other, as the Apostle himself doth teache vs. For
of the Gods he said (as there are many Gods,
and many Lords) But of the Idols he saith,

1. Cor. 8.

for

To

Of Images, and

for an idol is nothing in the world. VV hereby it semeth to me that he did not reade lightlie those things vvhich the law said. For he saw the difference betwene Gods, and idols: and againe the difference betwene idols and similitudes (or Images) for he said of the Idols, that they are not, but he did not adde, that similitudes are not. God saith, thou shalt not make to thy self an idol, neither the likenes of any thing. therefore it is one thing to make an idol, and an other to make a similitude.

In Image
ge.

And if it may please God to illuminate vs to those things vvhich are to be said, I thinck it to be takē in this sort: that is (for examples sake) anie man do make the shape or forme of anie fourefooted beast, or serpent, or bird, in anie kind of mettall, either of gold, or siluer, or vwood, or stone, and sete vp the same to be vvorshipped, he hath not made an Idol, but a similitude or an Image: or if he sett vp a painted picture to the same end (to be vvorshipped) yet vve must saie he hath made a similitude. Trulie he maketh an

In Idol.

idol, vvhich maketh that vvhich is not, according to the Apostle, vvho saith, that an idol is nothing. But vvhat is that vvich is not? It is a shape vvhich the eye hath not sene, but the minde hath sained

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Image breakers.

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it to it self, as (for exampls sake) if a man do make the bodie of a man hauing a dogge or goates head, or againe doe fame one man to haue 1100 faces, or doe ioine to the fore parte of a man, the hinder parte of a horse, or of a fische: he that doth make such things as these are, doth make no similitude, but an Idol. For he maketh that which is not, neither hath it any thing like vnto it.

Therefore the Apostle knowing these things 1. Cor. 8. saith, that an Idol is not in the world. For there is no shape taken of any thing that is extant, but that which the minde bring idle and curious doth finde by chance. A similitude is, when any thing that is either in heauen, or in earth, or in the water, is formed.

Beere Drigen teacheth vs, first that the false Gods which were so named were many, and were in deede extant (in hel forsooth). Secondly that Idols be extant no where. Thirdly that Similitudes (of which kind our Images are) be the shapes and formes of things really extant.

According to the same sense Theodoretus hauing asked, what difference there is betwene an Idol & a similitude, In Exod. 9. 33.
answe-

Of Images, and

answereth him self thus : *Idolum nihil rei presentat, quod subsistat : similitudo verò est alia cuius Imago et effigies. Quum ergo Greci quidam formas inuicem subsistentes effingunt, veluti Sphingas, Tritonas, & Centauros, Aegyptij. verò κνωον ποσών ποσών ; id est, homines canino vultu, Bucephalos, tales rerum non subsistentium fictiones, idola vocat.*

An Idol doth not represent any thing that is: but a similitude is the Image or
An Idol shape of some thing. Therefore whereas certain Beekes did sayne foormes (or shapes) of things y were not in deede, as
Sphinx. for example *Sphinx* (which was fained to haue y head & handes of a maydē, the bodie of a dogge, wings like a bird, hailes like a lion, taile like a dragon, y face of a mā) & *Triton* (who was fained to be God of the Sea) & *Centaurs* (who were thought to haue the upper parte of their bodies like men, & y nether part like beastes) and whereas the Egyptians fained men with dogs faces, such deuises of things (that werenot in deede God) he calleth *Idols*.

These Idols then were nothing at all in the world, not onlie concerning Religion, but also concerning nature, But

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of the second kind of Idols which are
 ſubſtantial in nature, & nothing at al in faith
 or in Religiō, S. Auguſtine, S. Ambroſe
 and commonlie all the other Fathers do
 expound both this place of S. Paule, and
 other places of holic Scripture, which
 forbid Idols to be worſhipped.

1. Cor: 8.
 & 10.

Of this kind of Idols S. Auguſtine
 ſaith. *Sunt & idola, ſed ad ſalutem nihil ſunt,*
 Idols be alſo (or haue a being in the
 world) but in reſpect of ſaluation, they be
 nothing. S. Ambroſe is of y^e ſame minde.

Aug. li. 18.
 contra
 Fauſtum.

*Simulacrum verè nihil eſt, quia imago videtur
 rei mortuæ.* An Idol or a ſained Image
 in deede is nothing, becauſe it ſeemeth
 the Image of a dead thing. And he mea-
 ureth y^e thing to be dead, not onlie to this
 world, but much more to life euerlaſting.

In 1. Cor.
 cap. 10.

An Idol therefore concerning y^e thing
 repreſented by it, is either nothing at al,
 (as whē a ſeined Monſter is worſhipped
 by an Image thereof) or els it is nothing
 in reſpect of ſaluation, as when a deuil, or
 a wicked mā, or an vnreaſonable creature
 is worſhipped, either as God himſelf,
 or as partaker of Gods grace. But
 the Images which we uſe, are neither
 nothing

Of Images, and

nothing at all, concerning the thing represented by them, (suchens we do not worship either men with dogs faces, or any like feined matter, but we worship true men, as Christ, and our Lady, and S. Paule are) and also the thing represented by our Images, is not nothing in respect of saluation: suchens Christ (whose Image we worship) deserved by his death our saluation, & his blessed Saints following Christ their head, procured our saluation as much as lay in them, whiles they liued, by turning infidels and synners, by geuing good example, by preaching, and by ministring the Sacraments, and euen to his day the same Saints be careful for vs their fellow membyres, and pray to God for vs, and obtaint vs his grace and benefites.

Therefore as the truth represented by our Images being both somewhat in nature, and much so saluation, is farre different from the Idols of the Heathens and Idainyms: so are our holy Images and representations farre different from those vngodly Images and false representations, which were bled in Temples of Idols

Iacob. 5.

2.Tim. 4.

a.Mach. 15

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of Infidels who worshipped false Gods. And consequently our Images are as farre from material Idols, as Christ or his blessed Mother & Apostles are far frō being Monsters, Deuils, or wicked men. For looke what proportion is betwene thing and thing, the same proportion is betwene signe and signe of those things. *Proposition.*

Moreover the Gentils committed diuerse greate abuses about their Idols, of the which we committe neuer a one.

They dyd commonly offer Sacrifice to the verie grauen Ydol, as Eusebius declareth. And the wisest of them dyd offer to that vaine creature, which the Idol represented. And of this greuous abuse Idolatrie toke specially his name. For whereas the worship of Sacrifice (according to S. Augustins iudgement) is of al other most high & most peculiar to God, the Deuil professing enmity to God, most vehemētly affected to haue sacrifice made to himself, or to any other thing which were not God. But (God be praised) we are so free frō offering sacrifice to our holy Images, that we suffer none to be offered, no not to those very

Is

Saints

*Li. 5. De
preparat.
Euan. 6. 15.*

*Contra Fau-
sum li. 20.
ca. 21. Idola-
latria di-
citur corū
qui sacri-
ficium ido-
lis exhi-
bent.*

Of the honouring

*Contra
Faustū li.
20. ca. 21.*

Saints, whose Images we sette vp. we
say not at the Altar (as S. Augustine re-
cordeth) *VVe offer to thee. O Peter, or, to thee*
O Pau'e : but only we offer to the Blessed
Trinitie, which is one God.

Jerem. 2. The Gentils did sometyme adore &
pray vnto y^e verie material image it selfe,
saying to the ywood, thou art my Father, and is
the stone, thou hast begotten me, and in that
case the visible soor^m was not an Image
to the, but God it self. we caⁿ not speake or
think so of our images. For it repugneth
& is against y^e nature of an Image, to be
y^e principal thing it self, and consequently
not to be an Image.

*In Psalm.
135.*

Some other of the Gentils thought
some priue godhead or power to be con-
teined really in their Images of gold or
syluer, as S. Austins declareth. But we
neither thinck nor teache any such thing,
but we teache, y^e the only good represen-
tation of a thing worthy reuerence, is to
be honoured in our Images: but who caⁿ
not tel y^e we make such a difference be-
twene our Images and Sacraments, y^e
in our Images some thing worthy ho-
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our Sacraments that grace and power
is contained, which is by the words and
things outwardly shewed. Some other
more wise and lerned amonge the Gentils
affirmed themselves neither to worship
with Godly honour the Image, nor any
Deuil, but by the corporal shape to behold
the signe of that thing which they inteded
to worship, as S. Austine also reporteth.
For by y^e Image of Neptune they wor-
shipped the Sea, by the Image of Min-
the ayer, by the Image of Vulcane, the
fier. But yet therein it well appereth, y^e
they referred their worship to dead ele-
ments, and to sole bodies which can re-
ceiue no honour.

In Psalm
113.

We doe not so worshippe our
Images, that any element, or unrea-
sonable creature is finally honoured in the:
but only those blessed Saints, who are
with God, are honoured in our Images
and our Images together with them for
their sakes.

The Gentils to answere that fowle
name of worshiping the bodily elements
answered, that they worshipped not
finally the bodies of the earth, or Sea,

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Of Images, and

but that they worshipped the Gods, who bare the cheefe rule in-gouerning them. But thereby also it wel appered, y^e they made moe Gods then one, and that they thought due honour might be geuen to those Gods by the meane of geuing false worship to some creatures, from which creatures they would haue the honour to passe againe vnto certaine peculiere Gods, who (as they supposed) were set seuerally to rule those creatures. This was highe Idolatrie. For the Image of Anno being set vp in the shape of a reasonable creature, as of a woman, yea of a goddesse, was directed to signifie y^e dead aier. And so y^e Image did shew a greater thing then that truth had, whose Image it was made.

Again the ayer which is a creature and no Image, was set to signifie a God and was honoured falsely, that an other honour more false might be geue thereby to that, which was not at all. Thus with al y^e deuises y^e the Heathens could make for defense of their Idols, they were alwaies found Idolatours. For, as S. Augustine saith, *Hæc sunt simulachra gentium, in quibus inter-*

*Li. 20. cōt.
Faustum
cap. 20.*

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pretandis nō habet exitū nisi ad creaturam quam
condidit Deus: vt in ipsa quoque interpretatione
simulachrorum, de qua se peritiores eorum iacta-
re atque inflare cōsueuerūt, hoc in eis fiat, quod
Apost. dicit: Coluerunt & seruierūt creatura po-
tius quā Creatori, qui est benedictus in secula.
These be the Idols of the Gentils, in the
interpreting of which, they can not but
end in y creature which God hath made:
so that enen in the interpretation of their
Idols (of which interpretatiō y more ler-
ned sort of thē were wont to boast & to be
proude) that was done in them, which y
Apostle said: they haue vworshipped and serued
y creature rather then y creatour, who is
blessed for euer. Moreover the Devils
ruled at their pleasure the Images of the
Gentils, geuing oracles and answers out
of them, to the peple. But the Images of
Christ and of his Saints are feared of the
devils, rather then ruled by them: neither
was it euer heard of, that the foule spirits
were able to abuse them to deceaue the
people: and that not without a cause.

For the faith, intent and purpose of
the Gentils and of the Christians is so
far different, that the Gentils directed
It in their

Of the honouring

theire images and the honour of them to an euill end, that is to say, to vanitie, to the worshipping of many Gods, to superstition and hypocrisie: but our images are directed altogether to the glorie of God, and to the remembrance of his benefites bestowed vpon vs.

Li. 20. cō.

174 Faus
stū cap. 23

In this respect S. Augustine saith: *Esse vñs quarundam rerum similis videtur nobis esse cum Gentibus, &c.* Although we seme to vse certtine things like as the Gentils doe, as meate, and drinke, howses, garments, baches, and those also of vs who liue a married life, marie and kepe wiues, and beget, nourish, and make our children inheritous: yet he vseth these things farre otherwise, who referreth them to an other end (besyde God) then he doth, who by these things geneth God thancks, of whome he beleueth no euill or falshood.

Thus, I say, it chanceth likewise in Images. For albeir our Images be made of wood, of stone, or of siluer, as the Images of the Gentils are, yet he vseth Images farre otherwise, who vseth them to haue a false God worshipped, then he doth

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both who by the vse of them seeketh the honour of one true God. Now say I, forasmuch as those that are baptised and beleue wel of God, and endeavour to keepe his commandements, do set by Images to a good end: this faith of theirs, and this intēt so beautifieth their work and worship, that it is not possible for the Devils to abuse those Images (as their owne possession) which are dedicated to Gods honour.

Faith.

Farthermore, the Devils coveted alwayes to mainteine the Idols of the Gentils, and with great sorow they saw them destroyed. But they alwaies reioysed to see our Images cast downe, and ouerthrowen, as it may wel appere, in that, they perswaded Iulianus the renegate to breake and cast away the Image of Christ at Paneade in Syria.

Tripart. li.
6. cap. 45.

If any man obiect against me in this place, the great abuses which haue bene wrought about holy Images, in making their eies to moue, their lippes to wagge, & so forth: I answer, those abuses came of particular euil mē, who therby soughe filthie lucre in certain corners, where

The obiection.

The answer,

Of Images, and

the Bishhop was a slepe. But these practices were neuer allowed in the Church of God.

who douteth also, but that the Gospel and the name of God is abused daily?

2 Again, those abuses were practised by men (who being not yet condemned euerlastingly, are the lesse ascard to attempt such dedes) & not by Devils, who haue no such power vpon holy things, but rather haue their torments increased when they approche to holy Images.

3 Thirdly the men who practised such abuses, yf euer they liued where and whē any Lutheran or like licentious heresie was preached, they commonly became Renegates, with the first. And so they are not our shame, from whome they are departed, but theirs to whose new sprung Congregation they haue ioyned themselves. For if they did sette so litle by Religion, as not to feare to abuse the people, when by misordering Images they might gaine a penny or two: how much more did they reioyse to see Images throwen down, wherby they gained the whole gilt and Jewels of the Images, whole

whole Croſſes of ſilver, cozines of ſilke,
candleſtickes, copes and chalyces? They
were, I warrant you, ſuch Bellygod
monkes, as gaue vp their abbéis, and
now be Apoſtacas and married againſt
their vow made vnto God. So that
the abuſe was committed by men, and
by ſuch men as the new, Goſpell (for a
great part) conſiſteth of.

The differences betwene the Idols
of the Gētils and our Images, are briefly
theſe.

First ſome kinde of Idols had no¹
truth at all in nature, but were feined
Monſters: All our Images haue that
eſſentiall truth extāt in the world, which
they represent.

All their Idolles were without²
truth concerning faith and Religion: all
our Images contein ſuch a truth, as be-
longeth to Chriſtes faith & Religion.

Sacrifice was done to their Ydols:³
not ſo to our Images, but only to God.

Their Ydols belonged many times⁴
to verie wicked men: our images, which
we wooſhippe, belonge alwaies to
blessed Saints.

Some

Of the honouring

5 Some of the Gentils professed themselves to adore the vnsensible wood, or stone: we do not professe or teache any such thing, but rather the contrarie.

6 Other of the Gentils thought a certain substance of God to lye priuy in y^e Idol: we make our images only remembrances of holy things, and not to containe any Godhead.

7 The wisest of the Gentils adored by the Image of Juno, or of vulcanus, vnreasonable creatures, as the earth, or the fire, and by them, certaine Gods who gouerned those creatures: we adore by our Images no vnreasonable creature, but only Blessed soules, and one God their Maker.

8 The Demils ruled their Idols: The same Demils feare our Images, which are sette vp in a right faith.

9 The Demils maintained their ydols: The same couet to throwe down our Images.

10 To be shor, these Idols were dedicated by infidels to an Heathenish purpose: our Images be dedicated to a vertuous intent. Therefore our images being

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being so farre different from the heathenish
idols, are iniuriously by M. Jewel and
such other called idols. And the conue-
nient worship, which we geue to them, is
slanderosly called Idolatry. And where
in the bible mention is made of Idols,
they are falsely translated into English
by the name of images.

That it is no Idolatrie to geue conuenient
worship to some creatures, and whether
Images be creatures or no.

The 8. Chap.

D. Harding had said, that images
were set vp in Churches, not spe-
cially to p̄ intent the people might
worship them, but partly to instruct the
simple, partly to stirre vp our minds to
follow the exāple of these men, whose
images we see. So that he meaneth the
worship which is geuen to images, to
be geuen by a consequent, as it were,
and rather because it may be geuen
lawfully, then that it is principallie
sought

Of Images, and

sought to be geuen. Herevpon M. Jewel Idolatrie concludeth, after his wise kinde of reasoning.

In his re
ply.
fol. 4. 17.

Jewel. An Image is a creature and no God. And to honour a creature in that sort (as it is set vp to thend to be worshipped, although not speciallie to that end) is Idolatry, therefore by M. Hardings own cōfession Images are set vp to be vsed to Idolatrie.

Sander. In this argument of M. Jewels there are but soure great faults. The first is, in that he puttereth *idolum* in steede of *imago*, the second in that he puttereth *latria* in steede of *doulia*. M. Jewel saith it is idolatry, to honour a creature, that is to saie, an Image of Christ or of an Apostle, in such sort as it is set vp not principallie, but secundarie that it may be worshiped with such honour as is due to some creatures. for M. D. harding defendeth y the honour due to Images, is both due by a cōsequent, & also y is not: *scilicet* not Gods own honour, which is geue to the, but *doulia* which is an inferiour degree of honour. Now y word Idolatry is cōpounded of *latria*, and of *idolū*, & is to saie y geuing of *latria* or of Gods honour

no an Idol. but our Images are no Idols
 & y^e honour we geue the is not latria: how
 saith he the, y^e by M. Hardings own cōfes-
 sion Images are set vp to be v^sed to Ido-
 latrie? For to cōfesse so much, he must goe
 against his own doctrine, which denieth
 latria to Images, & denieth Images to be I-
 dols. Therefore though it were true y^e a crea-
 ture were set vp to a secundarie intētiō to
 be honoured, yet y^e honouring of it, shuld
 be called by D. Hardings cōfession Ima-
 gedoulie, & not Idolatrie. For now we
 must make new names to confute new
 traills & slaunders. The third fault in
 M. Jewels argumēt is in y^e he presuppo-
 seth we may set vp no creature to thintēt
 it might be any waies honored, although
 we set it not vp speciallie to y^e intēt. why
 do I praise your sir? Let vs imagin, that
 certain men had rebelled against the
 prince, & had sworn they wold neuer ho-
 nour him whiles thei liued. Yf these men
 be afterward taken, & promise to change
 their minde, may not the prince be set vp
 in his throne, to this intēt, that these men
 may be openlie seene to honour him in
 the face of al his court? or shal they com-
 mit-

ἡ κορυφή
 λειξ.

That a
 creature
 may be set
 vp to be
 honoured.

n M. Jewel
 er his wife
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 Idolatrie.
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 eat faults.
 idolum in
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 M. Jewel
 creature,
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 Idolatry
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 10

Of the honouring

an idolatrie, who set vp the King thus to be honoured of his own subiects: the some creature which is not God, may be set vp with some intent to be honoured; and yet no idolatrie committed.

A. Jewel should haue said, that no dōme, & vnreasonable creature might be set vp to be honoured for his own sake, or els that no creature at al might be set vp to be made a God, or to be honoured with the same honour, wherewith God is honoured, and then his argument would haue bene good.

But I would haue answered, first, that we geue no such honour to Images, as is due to God alone. Secondlie, that y^e honour of *doula* may be geuen to dōme creatures, in such respect, as they are made the signes of heauenly things. for so **A.** Jewel I am sure doth honour y^e Eucharist, although he (falsly) thinketh it to be y^e only substances of bread & wine, which are creatures. And so al y^e Catholicks do honour baptism (as S. Augustine confesseth) & the holy Chrism, w^{ch} such like holy sacraments. Thirdly, if we shal rip vp al things

*De doct.
Christian.
lib. 3. c. 9*

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things to y^e quicke, an Image is not properlie a creature. For y^e is the last fault in M^r. Jewels discourse, because he affirmeth an Image to be a creature. whereas although the matter of it be a creature (as wood, brasse, iron, or gold) yet the image is rather a manufacture, to wit, a thing wrought vpon a creature by the artificers hand, then a seuerall creature of it self.

An image is rather a manufacture, then a creature.

And yet it is not to be worshipped in respect of the art, which is in it (for the artificer might make the image of an ape as well as of a man) but it is adored, if it represent an honorable person as Christ, S. Paul, or any like blessed man: and then also it is not properly to be adored in it self, but with respect of the person whom it representeth. For as it is an image, it hath not any seuerall subsistence of his owne, due concerning his matter and substance) it wholie dependeth of the metall or stufte wherein it is made, and concerning his person or subsistence, it dependeth of his natural person whome it representeth, and according to whose shape it is made.

And

Of Images, and

And truly no artificer is able to make a creature, or to geue it either a person or a substance of his owne. Therefore an Image which is no creature of itself, is altogether to be referred and ioyned to his cheife patern, and to be ruled wholie by his patern: and may be set vp to be honoured for the paterns sake, if the patern it self (wherevnto it is to be referred and ioyned) be worthy of honour.

who knoweth not that the lesse difference is betwene things, the soner they are ioyned, and as it were made one? Therefore seing an Image, although it be an other thing, yet it is not enie other thing direct in person from his patern: we, honouring Images for the reasonable truthe sake, neither honour a creature (as it is a dōme creature) nor thinke Idolatric by worshipping (in a lower degree) y^e Image of y^e truthe, which is in it self honorable, as David hath witnessed Gods friends to be, saying, *Nimis honorati sunt amici tui Deus*, Thy friends o God are very much honoured. yet how could they be much honoured (in the sight of God) if they were not worthy of much honour?

Psal. 138.

By like M. Jewel would replie to this my answer, saying, althoug an Image be not a creature (as being the only worke of mans handes, and not the worke of God or of nature) yet it is lesse the a creature. And consequently it is lesse worthe of honour, then the least creature that is.

The Ob
ection.

This were true in dede, M. Jewel, if that which is wrought with the hand, were not a thing, which is able to stirre vs up to a veruouse and good remembrance, and to prouoke vertue in vs. For if either an Image could be separated (as it is an Image) from his true patern; or if the patern thereof were not reasonable or honorable, an Image truly were much lesse, the any creature in the world, because it hath no proper person of his owne, as enerie other creature hath. So that y^e worke of mans hand is lesse in substance then any creature, but not lesse in honour, when it is set to signifie an honorable vertue.

The an
swer.

Likewise an Image that sheweth a falsehood, or which is set up to haue an euil thing honoured by it, is lesse worthy

L of

Of the honouring

of honour, yea rather is more dishonorable then anie creature, as *S. Augustine* confesseth and teacheth.

But as when the handie worke signifieth a soule or euil thing. it maketh a good creature of God to be accounted lesse of, then otherwise it should be (as when we bryake the wod or brasse wherein an Idol is naughtily adored) eue so an image (made by art) representing a truth the which truth is worthe of honour, is more to be worshipped then any unreasonable Creature in it selfe. Because the onely similitude of an honourable truth, is of greater dignitie, then that creature which by nature can partake no honour at all, as the which hath neither reason, nor anie similitude of a reasonable person in it.

To geue an other Example in the same kynde, the Kinges Garment be it neuer so base, and of small price, yet in respect that it is about his Maiestie, although it be a sencerall creature, is more worthe of honour, then all the Gold and precious Stones of the newe founde Land, which are not about any Prince.

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Prince: wherevpon S. Augustine writ-
 terh. *Si quis nostrum aut purpuram, aut dia-*
dema regale iacens inueniat, numquid ea cona-
bitur adorare? Cum vero ea Rex fuerit indutus,
periculum mortis incurrit, si ea simul cum Rege
quis adorare contempserit. If any of vs do
 finde either the Kinges purple garment,
 or his Cronne lying (in any place) shal we
 goe about to worshipp it? But when
 the King hath them on him, he that doth
 then contemne to worshipp them toge-
 ther with the King, doeth incurre the
 danger of death.

If then the respect betwene Purple
 on a Kings backe, and the same lying
 vpon the ground, be so diuerse, that the
 one waie it must be adored vnder paine
 of death, and the other waie it neede not
 be endenoured to be adored: what won-
 der is it, that an Image which in respect
 of the matter and handie crafte thereof,
 is worthe of no honour, yet is worthy of
 some honour in respect of y^e truth, whose
 similitude it beareth? Specially seing ther
 is far greater cause why the Image of S.
 Paule should be honoured, then why the
 Kinges garment should be at al honored.

I ij ffo

De verbis
 Domini.
 Ser. 58.

Of the honouring

For seing it is against reason for a reasonable man to honour an unreasonable creature (which is lesse than he that honourerth it) seing yet a garment which is an unreasonable creature, may be honoured in respect that it is vpon y^e kings backe (whereas the same garment tarieng stil the same garment, may be very wel separated from the kings persō, and be geuen to an other man) much more then, the Image of S. Paule, which is no unreasonable creature (as it is an Image) but rather it is the similitude of a reasonable creature (and tarying stil the same Image which once it was, can not in any respectte be otherwise then his onely Image) much more y^e Image may be honoured in respect of S. Paule him selfe .

Last of al, when there is any danger, least a creature should rob God of his owne Honour, in that case the lesse the Creature is, the farther of it is from possibilitie of hauing Gods owne honour geuen to it. Euen as, the poorer and baser a man is, the lesse iust cause a King hath to feare, least he should des-

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princ him of his Royal Crowne.

For this cause, whereas the sonne of God alone is naturally the Image of his Father, and thereby of equal substance and honour with him, S. Chrysostome asketh how it chaunced, that Men are called also the sonnes of God, and are said to be made according to Goddes Image, whereas the Angels who are much above men, are neither found to be named the Sonnes, nor Images of God: whereunto himselfe aunswereth in this wise. *Quoniam illic quidem natura sublimitas facile complures in hanc impietatem coniecisset, hic vero tenuitas & humilitas securitatem prestat.* If the Angels should be called the Sonnes of God, or his Images, their high and excellent nature would haue brought many into this wicked minde, to haue thought them equal with God. But the low and base nature of men, taketh away al such feare.

And afterward: *Vbi multum erat humilitatis, ibi scriptura confidenter ac secure posuit honorem: vbi vero maior natura, non item.* Where much basenes was, there the scripture did boldly and without fear, place

Hom. 3. ad Coloss.

Ibidem.

Of the honouring

and attribute Honour (by calling men the Sonnes of God) but where the greater nature was (to witte, in Angels) there the Scripture did not attribute such honour.

If the discourse of S. Chrysostome be good (as it is) then the baser a thinge is, the rather it maie haue Honour geuen to it. And therefore the Image which is made by the Artificer, and is lesse then any creature, maie with much lesse daunger be honored, then any creature it selfe.

Pf. 1. 138.

Seeing then it is euident, that some Creatures maie be honoured (as the Prophete confesseth Gods Frindes to be much honoured) and seeing some unreasonable creatures muste be honoured (in that behalfe as they are assumed by God to make a highe Myserie, as Baptisme) and seeing an Image is the Similitude or Steppe of an Honourable Veritie, as of Christe, or of his Saintes: it is out of all Question with all reasonable men, that the Images of Saintes maie be lawfully sette vp to be honoured, without all suspicion or feare of Idolatrie

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dolarchie, notwithstandinge that they
are either Creatures, or els Manufac-
tures, whiche is to say, lesse then
Creatures, as being only the
worke of mens hands.



M. Iewels Tugling is detected concerning
the Antiquitie and Inuention of Images.
And specially his manifeste corrupting
of Eusebius in that Argument.

The 9. Chapt.

Doctor Harding had shewed how
God in the tyme of Moyses Law
had commanded two Cheru-
bins to be made, and to be sette
vp in the Tabernacle, whereupon M.
Iewel saith:

L. iiii

Iewel

Of the honouring

Jewel. M. Harding douteth not to deriue the first inuention of his Images from God him selfe (and afterward) but learned and wise men thincke, that the inuention hereof came first from the Heathens and Infidels, that knew not God.

In his
Replie
497.

Sander. whereas there are two kind of Images, one which doth represent a truth, as that Christ redeemed vs, an other which representeth a starke falshood, as γ Iuppiter is God: againe, whereas there are diuerse kinds of honour, one, which is due to God alone, an other which is in diuerse degrees due to good men themselves: the third which is also in diuerse degrees due to the Images or representations of good men: γ Heathens inuented such Images as represent a falshood, and such honouring of them as is not due to them.

But Images which represent a truth, and the true honouring of them came in deede from God, and that first of all by the law of nature and of Nations, which permitteth the arte and knowledge of grauing and painting, if they be well blessed: Secondly God in the law shewed that Images might be made by willing
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the two Cherubins and the Images of
Lions and of Oxen to be set in the Ta-
bernacle, and in Salomons Temple.
Thirdly God in the time of the new Te-
stament inspired his Apostles and Ser-
uants to allow the making of good and
true representations, the which were lan-
dably made in y^e first three hundred yeres
after Christ, as Eusebius doth witnesse,
about whose wordes our chiefe disputa-
tion shalbe.

Now cometh M. Jewel and taking
vpon him to write against D. Harding
(who defendeth only such Images as God
hath allowed, & such as Christs Church
hath vled) bringeth in y^e which was spo-
ken either of wicked Idols, or of the false
worshipping of bandie and wanton Im-
ages: so that his long discourse is an-
swered in one word: They are Idols,
(M. Jewel) or wanton pictures, & not the
Images of holy men, wherof the booke of
wisdom, S. Cyprian, S. Ambrose, S. Au-
gustine, Lactantius, and S. Athanasius
do speak. Doth not your own booke con-
fesse so much? hath not your marger these
wordes out of Athanasius, *ἡ δὲ ὡς λέγει*

129. 25.
3. Reg. 6.
2. Paral. 3

In his
Replie.
fol. 498.

ὑπερισ

Of the honouring

Collos. 1.

W^het^{er} is. et c. The inuention of Idols came
not of good, but of euil? But you turn, the
inuention of Images: And because you haue
translated the place falsly: haue you thereby
won y^e spurs? Shal any mans iniquitie &
traiterous iuggling in Gods matters, get
him credit to good men? Is enery Image
an Idol? If you think so, then saye ^{the Son}
of God is the Image of God. and the figure of his
Fathers substance, the Sonne of God is with
you an Idol. Or is enery Idol, an image?
Then y^e pictures of those who are made
with Dogs faces, are Images, and con-
sequently there are such men in dede. For
enery Image, if it be properly an Image,
is the likenes of some truth. Otherwise it
is an Idol, and no Image, as I shewed
before out of Origene and Theodoret.
But know you not y^e difference betwene
an Idol and an Image? Then you are
very simple, in good faith, and so meanelly
learned. Or if you do know y^e difference (be-
cause doubtles you are no foole) v^y then
turn you y^e greeke word, ἰδωλον, idolon,
by this english word Images? but onely
because you must maintein your cause by
falshod? But let vs come to speak of y^e state
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of the new testament, & there see whether
Images were vsed and receaued in the
Primitive Church, or no.

That I may not stay vpon y^e tradition,
which, as Damascen witnesseth, reported
Christ sent his owne Image to Augarus
king of Edissa: neither vpon y^e image of his
face geue to Veronica, which to this day is
kept & honored in Rome, nor vpon y^e which
Athanasius witnesseth to haue bene made by
Picodemus: nor vpon y^e constant witnesses
of many, y^e S. Luke y^e Euangelist painted
both Christes & our Ladies Image: that
I may let passe y^e Images of S. Peter &
Paul, which Siluester y^e B. of Rome shew-
wed to Constantinus y^e Great, omitting al
such traditiōs which our new brethren re-
fuse, because they are not of those whō S.
Paul biddeth: kepe the traditiōs vvhich were
taught either by his preaching, or vwriting (& yet
if he had not preached y^e Images might
be made, there had not ben so many Im-
ages among the faithful in the Pri-
mitiue Church, as it hath and shal appere
there were) but al those other examples
omitted, surely the Historie of the Im-
age, whiche the woman that was
deli-

*De side
Orthod.
li. 4. c. 17.*

*In Concil.
Nice, 2.
Theodorus
lector.*

*Nicephor.
lib. 6. c. 16.
Metaphra-
ses in vita
S. Lucae.*

2. Thessa. 2.

Of the honouring

*Euseb. li. 7.
ca. 14. Trip.
li. 6. ca. 41.
Nicephor.
li. 5. ca. 15.
Theoph. in
ca. 9. Ma.*

delivered of the issue of bloud, did sette
vp in brasse for the honour of Christe in
Caesarea Philippi, that Image is so notori-
ous, and so much spoken of in the Eccle-
siasticall Histories, and so witnessed to
be true by Eusebius who saw it, that M.
Jewel can not cal it a fable, as he doth al
other holy traditions.

That Image of Christ was also set
vp in a high place befoze her dooze who
was healed, and was in such estimati-
on, that men came to be healed, by the
herbe, which onely had touched the hem
or lowest part thereof.

Moreover Eusebius plainly wit-
nesseth, that vntil his time, certain pain-
ted Images of our Saniour, and of Pe-
ter and Paule were preserved and had
ben sene of him. In saying they were
preserved, he geaueth vs to vnderstand,
that they were made long befoze, & yet he
liued nere a thousand and three hundred
yeares agoe. what saith then M. Jewel
to this euident Testimonie?

Jewel. Eusebius him selfe sheweth, that
the Pheniceans being Heathens, and hea-
ring and seeing the straunge miracles that
had

**In his
Replie
fol. 203.**

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had ben wrought by Christ and by his Apostles, made these Images in the honour of them, onely of their Heathenish and vaine Superstition.

Sander. If this tale might be proued out of Eusebius him selfe, it were very wel so; M. Jewels purpose. But we shal finde M. Jewel as faithfull of his woorde, as he is of his beliefe. They were not Heathens but Christians who made these Images, albeit they had ben Heathens, and after ward became Christians.

Jewel. Eusebius woordes be these: Nec mirum est veteres Ethnicos, beneficio affectos a Seruatore nostro, ista fecisse. It is no marueil that the Heathens receiuing such benefites of our Sauour did these things. falsified.
worst falsified.

Sander. Here is one fault committed in translating the Greeke wordes into Latine, an other in englishing his owne Latine wordes. So that whereas the Latine agreeth not w the Greeke, y English also disagreeth with the Latine.

The Greeke wordes are κη θυμωσαν ουσιν, τους παλαις εθνων δουλευτηντας προς το

Of the honouring

προς το σωτηρος ημων, ταυτα ποιη-
κεναι.

Eccles. his

for lib. 7.

cap. 14.

Ruffinus dooth Latine it thus.

Et nihil mirum, si qui ex Gentilibus credides-
sant pro beneficijs, que a Salvatore fuerant: con-
secuti, huiusmodi velut munus videbantur of-
ferre. And no wonder, if such of the
Gentils, as had beleued, did seme to
offer as it were such a presente for the
benefittes, whiche they had receiued of
our Sauour.

The whole controuersie resteth in
these wordes, τους παλαις εθνων.
which M. Jewel latineth, Veteres Eth-
nicos, and englisheth, the Heathens.
His Latine is vntrue, whether it be of
his owne making, or borrowed of any
of his Brethren (whome perhappes he
trusted in turning this place of Euse-
bius for him) and his English is farre
worse.

Ruffinus doth latine those wordes
thus: Qui ex Gentilibus crediderant, such
of the Gentils as had beleued. Is there
not great oddes betwene Heathens, and
such as now beleued, though they had
ben once Heathens? Dooth not all the
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His doth
not tran-
late it so.

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water consist herein, whether Heathens
or Christians made these Images?

Ruffinus saith, such of the Hea-
thens made them, who had beleneued.
M. Jewel saith, the Heathens made them.
And he saith, that Eusebius himself shew-
eth it. τοὺς πάλαι ἐξ Ἑθνῶν, is word for
woorde, *Qui erant olim ex Gentibus*, they
that were in time past of the Heathens.
whereby it is meant, that although they
were begotten of Heathens, yet when
they made these Images, they were no
more Heathens.

I tell you, M. Jewel, that Eusebi-
us himself saith, that those did sette up
these Images, who were in time past of
the Heathens. πάλαι, is *olim*, once, or in
time past. But in time past was no good
pastime for M. Jewels purpose, and
therefore he lette it passe in good time as
he thought.

Olim, is
left out by
M. Jew.

The latin wordes, *veteres Ethnicos*. was
not true, because it told not al the sense.
For it is not al one to say, the old Hea-
thens, and to say, those who were in the
old time of the Heathens.

The old Heathens betoken Heathens

of

Of the honouring

of the old time, who might stil haue rari-
ed Heathens: but those that once were
of the Heathens, be not stil old Heathens,
but are signified in their owne life to haue
ben, of Heathens made Faithful, as being
once of the Heathens, & now of the Chri-
stians, the which sense Iustinus hath
fully and eloquently translated.

I marueile, that seeing so manie vn-
truths & falsifyings of old writers be dai-
ly laied to M. Jewels charge, many of
them being so plaine, and so inexcusable,
as they are, that yet the inuentour is cal-
led to no accompt. write we sporting-
ly, or in earnest? Striue we for the sha-
dow of an Aile, or els for the truth it self?
And for the truth in meane maters, or
els for the truth in maters of Saluation?

where is
plain dea-
ling?

Is there not one learned and zelouse
Protestant in all Englande, who being
lead with the loue of the truth, and with
freedome and liberty of conscience, will
both loke whether the Fathers doe say
as M. Jewel reporteth, and when he
findeeth him to haue moſte impudently
falsified their wordes and meanings,
bare say to him: Sye you that vnder-
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stand, that our Gospel standeth not by
lying and corrupting of the Fathers, and
because you haue maintained it by that
meanes, you haue flandered our Gospel,
and therefore I wil purge it of that flaunder
by confessing your impudencie, and
by maiteining the truth some other way.
Better it were to denie the Fathers alto-
gether, then whiles we pretend to haue
them for vs, to be taken for most notable
liars, and to be proued so in the end.

Concerning the Images Ensebius
speakech of, if the matter were not ex-
ceeding plaine, that the only Faithful Chri-
stians had made them: I would say it
were not like to be true, that Christ be-
stowed any great cure vpon those, who
should haue taried stil Heathens. For
he much moze willingly cured the soule,
then the bodie.

Againe, though sometimes the men
healed, became vnkind and forgetfull of his be-
nefitte, yet those who taried so mindfull
thereof, as to set vp Images for his ho-
nour, were not vnkind, and therefore it
is not to be doubted, but that y^e Faith of
Christ remained stil in their hartes.

Luc. 24. 17.

¶

Thirdly

Of the honouring

Math. 9. Thirdly, if it could be doubted of any man els, yet not of this blessed woman, whose faith was so great, that she said in her hart: If I only touch his garment, I shall be safe. And Christ gave witness to her faith, saying: *Mar. 5.* Be of good cheere daughter, thy faith hath made thee safe. Goe in peace.

Theophil. in cap. 9. Math. Is this woman yet a Heathen, Jewell, who belongeth, and which is bid to goe in peace? For this woman it was, who did set vp the Image of brasse, and by the occasion of her Image Eusebius came to speake of other Images.

11. 7. 6. 18. But now al those arguments neede not, because y^e words be plain. It is no wonder to Eusebius, if that Image of brasse bare y^e figure of Christ, for those y^e were in time past of the Gentiles, did (saith Eusebius) make such things for the benefits they had receiued. But this is not al. Jewels falsshod. Let vs then heare more.

Jewel. Nam & Apostolorum Pauli & Petri, & ipsius Christi Imagines coloribus ductas & seruatas vidimus. For we haue sene the Images of Paule and Peter, and of Christ drawen in colours and preserved.

Sander. Here beside, eius, of him or his, let

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left out in latin & in English (which was of no importance, *M.* Jewel hath left out two other words, of some importance, in his English. The first is *negi, et*, that is to say, also. The second is, *ipsius* that is to say, of him selfe. the whole sense is. For we haue sene also, the Image of his Apostles Paule, and Peter, yes and of Christ him'selfe, drawen in colours. and preserved.

The word, also, doth shew a new history to be told, beside that of the woman. which was healed of her issue of blood. For whereas Eusebius fel vpo the history of that Image, which was sette vp by the said woman, as it were by the way, least it should be thought that no holy Images els were among the Christians, he addeth, we, also, haue sene the Images of the Apostles, and of Christ him'selfe. Not only that of Cesarea in brasle, but others also painted, and that not newlie painted, but preserved in painting. So that whereas Eusebius lyued about thre hundred yeres after Christe, he sawe painted Images of Christ him selfe, and of his Apostles preserved: The which came from his forefathers time to his sight.

Also,
maketh
much for
the purpose.

Of the honouring

But O the deceit of M. Jewel, who would make vs belene, that these other Images; of which Eusebius speaketh in the second place, that they also were only among the Gentils. For he saith:

Jewel. The Phenicians being Heathens made these images in the honour of Christ & of his Apostles, only of their heathenish and vaine superstition.

Sander. O vaine & heathenish custome of facing & bragging in you, M. Jewel. were it so, that the Heathens, tarying still Heathens, had made the Image of brass in Phenicia (as they did not make it tarying still Heathens, but the blessed faithful woman made it) yet it had not bene meant, that they made the other painted Images also.

Eusebius went from one story to another, and from a particular storie to a more general. So yf if you had answered to the first example of the brasen Image made by the Pheniceans being still (as you suppose) Heathens, yet yf second storie of the painted Images otherwise sene by Eusebius, had remained vnaniswered. Shal we yet shew a farther falshood in M. Jewel

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Jewel, and that stil in one storie ?

Jewel Et credibile est, priscos illos homines nondum relicta auita superstitione, adhunc modū cōsueuisse colere illos ethnica cōsuetudine, tanquā Seruatores. And it maie be wel thought, that mē in old times, being not yet remoued from the superstition of their fathers, vſed after this sort to worship thē by an heathenish custome, as their Sauours.

San. Here is nothing but one vntreuth heaped vpon an other. The grecke word ἀπαράμακτος is latined, nondum relicta auita superstitione. & englished (being not yet remoued frō the superstitiō of their fathers) for y we may be sure it is that greke worde which is so englished, & so turned into Latin, ¶. Jewel setteth the Grecke wordes by y side of his boke. And surely none other woord is left to signifie any such thing, beside ἀπαράμακτος.

That word as it hath none other english vnto it, so it is thus englished (being not yet remoued frō the superstitiō of their fathers) but it is lewdly & falsely so englished : for ἀπαράμακτος doth signifie a charging by course or by equality, & cōsequently ἀπαράμακτος is as much to

¶ iii say

Of the honouring

as wout chāge oz wout differēce. Now as
though nothing in y^e world might remain
unchāged, besid the old superstition of the
Heathens, so doth **M.** Jewel adde vnto
Eusebius, mo wordes then are in him, by
al these, frō the superstitiō of their Fathers.

M.orcouer *σωτήρ*, is as spiteful-
ly englished their Sauours. For although
the word (among other things) doth sig-
nify so, yet it is also taken for those, that
preserue vs from any danger and corpor-
al perill. And so was Ioseph in the E-
gyptians tōg called y^e *Sauour of the world*,
for deliuering of the Egyptians and the
countrie thercabout from hunger. But
M. Jewel would haue the sense to be, as
though they toke **S.** Paul and **S.** Peter
for their redemers. But euery kinde of
sauing is not a redeming: except we shal
say, that when the Mother sauerth her
child from beating, that then she doth re-
deme her child. The right sense of y^e place
is thus geuen vs by **Ruffinus**, who trans-
lated Eusebius about eleuen hundred
yeres past. *Quod mihi videtur ex Gentili con-*
suetudine indifferenter obseruatū. quod ita soleant
honore quos honore dignos duxerint. The
which

Gen. 41.

Ecl. hist.
li. 7. c. 14.

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which thing (verely to make Images in the honor of their Benefactors) seemeth to me indifferently or vnhangeably kept from the heathenish custom, because they are wont so to honour those, whom they thinke worthy of honour.

Here Rufinus hath translated ἀπαρολλάκτως, indifferenter, that it is to say, indifferently: meaning, y they made Images after their cōuersiō, euen as they had don before, without diuersity or difference. Also he translateth, οἷα σὺν τιμῇ quos honore dignos duxerint, whō they thinke worthy of honour. For οἷα, doth import, tanquam, or velut, & it may be englished (as if). Rufinus turned it by duxerint, whō they compted worthy of honor. For al is one to their opiniō, to be worthy, or to be compted worthy. σὺν τιμῇ, he translateth honore dignos, that is to say, worthy of honour. For euery benefactor, who saueth vs from euil, or helpeth vs to any good thing, as euery kind of Saniours doth, is in that respectte worthy of honour.

What is then the meaning of Eusebius? Surely this: That the Ancient men, who were made Christi-
The true sense of Eusebius

ans

Of the honouring

ens from of Heathens, were wont after their old heathenish maner, which in that behalfe they chaunged not, to honour them with Images of whom they accepted themselves to haue receiued benefite. So that ἀπαρχαμάκτως, which is to say, without chaunge, must not be vnderstāded, without change of beliefe and faith, but without chaunge of their former custom in setting vp Images.

The custō
of the Hea
thens.

Whereof you may gather, that it was a custome of the Heathens, to make Images for the honour of men accompted honourable. And I confesse that custome, and it was a good and laudable custome, if the men were in dede honourable, whose Images were made: or if the people gaue no more honour vnto them, then they were worthy of.

Therefore that custome might and did come from the Gentils to the Christians, and not from the Iewes (who through pusillanimitie durst not make euen good and lausful Images, nor yet though their law ceased, to eat good and lausful meates) but it came to vs from the Gentils, to make Images in the hono
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of men worthy in dede of honour. It is also common to vs with them, that we do sacrifice in euery place, and not in Ierusalem alone.

That which was amisse in them, as to do sacrifice to falsc Gods, and to make the Images of Iuppiter, Mars, Apollo, and Vulcan, as thinges worthy of honour, that we do not: but so farre as they kept the law of nature vncorrupted, so far these Heathens being made Christians changed not their olde custome.

For S. Paul confesseth, that the Gentils who had not the law of Moyses. *per Rom. 2.* did somethings vvhich vvere of the Law, naturally. That is to say, by the helpe and light of God, which through the Law of nature he gaue vnto them. And that this my interpretation is good, it is euident by diuerse Argumentes taken out of the said place of Eusebius.

First, the Aduerb in construction an aduerb must be ioyned to the Verb, for thereof it hath his name, being called an Aduerb, as if a man would say, a thing belonging to the Verb, or to some Participle deriued from the Verb: as here the Greeke Aduerb

Of the honouring

aduerb, ἀπαρχαίως belonging to the
Greeke participle ἡρώδω, as also
Ruffinus hath ioyned the Latin aduerb,
indifferenter, to the Latin participle obsecrans
rum, & consequently it should in English
likewyse haue bene referred after this
sort. The old men of their Heathenish
custome were want without change, to wor-
ship among them selues after this sort
their benefactors.

But **¶** Jewel hath referred the ad-
uerb, ἀπαρχαίως, to the nowne which
went before it, and that also, whereas
no article was ioyned vnto the Aduerb.
He hath made suche a Construction, as
if it had bene saied: The Heathens tarying
still vnchaunged.

It is not readen, τῶν ἱερικών,
the Heathens, but τῶν παλαιῶν, the
Auncient men. Neither it is readen, that
the old men taried vnchaunged in their
Religion, but, ἀπαρχαίως is with-
out either article before it, or anie suche
Participle after it. And the sense is,
the Auncient men, wherein no Heathen-
ish superstition is meant, but onlie the
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Antiquitie of the Faithfull Christians: the Auncient Christians, I say, were wont without change, by an Heathenish Custome, to honour among them selves their Benefactours, with setting vp Images, which might beare their name, and make them to be remembered.

And that the woorde, *πικλαιω*, *πικλαιω* doth not belong to Auncient Heathens, but to Auncient Christians, the sense of the place doth shewe. For whie should he saie, that they vsed to doe so without change, if them selves had in no pointe bene chaunged? It were a wise tale to saie, that Heathens tarying Heathens, doe without change vse, after the Heathenish Custome, to Honour their Benefactours, with settinge vp theyr Images.

I praie you, what newes were that? But for a Christian, who is changed frome an Heathen, for hym to doe it stil after the Heathenish custome, and his Faith beinge chaunged, not to change his old custome, that is a thing worthe to be told.

For

Of the honouring

For ther is a difference in such a man between himself & betwen his owne dede. Himself is chāged in faith, but not chāged in y^e kind of custom. And so without chāge he doth y^e, which semeth not now to belong to him. It seemeth not (I say) to belong to him, but in dede it becometh him right wel.

For (as S. Augustine hath wel noted) when S. Paule reproveth the Gentils for offering to Idols, *Non quod offerebatur culpat, sed quia illis offerebatur.* He blameth them not because Sacrifice was made, but because it was made to the Devils. And againe: *Non ideo contemnenda vel detestanda est Virginitas sanctimonialiū, quia & vestales virgines fuerunt.* The virginitie of Monnes is not therefore to be despised or to be detested, because the maidens of the false Goddess Vesta were also Virgens. And last of al: *Non similiter cum gentibus vivimus easdem res non ad eundem finem referendo, sed ad finem legitimi diviniq; precepti.* We live not in like sorte with the Gentils, for that we referre not the same thinges to the same ende (as they did) but we referre them to the end of

Con. Fau.

Ib. 20.

cap. 18.

Ibidē c. 21.

Ibidē c. 23

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of a lausful and godly commanndement,
which is Charity grounded vpon a good
Faith.

To applie this to our purpose, we
make Images as the Heathens did, not
absteining to make them, as the Jewes
did abstaine: but yet we liue not in like
sort with the Heathens. For we make
not our Images of the same persons
whereof they made them, nor to the same
ende. They made the Image of Iup-
piter: we make the Image of Christe.
They for the honour of the Deuil: we
for the honour of God. But heereof
more shalbe said hereafter.

The end of
euerie dede
maketh
the mater.

There foloweth in Eusebius im-
mediatlic in the next line and wooorde
after the Sentence, whereof now we
haue spoken, an other most euidente
reason, which sheweth that Eusebius
meante, Ἰν παλαιῶν, to be the Aun-
cients Christians, and not the Hea-
thens, who still varied Heathens.

Ἰν ᾧ Ἰακώβος θρόνου, & cet. For the bre- Ec. Hist. li.
thren there by Succession, that is to say, as 7. ca 15.
Anffinus doth declare, the Bishoppes apud Rus-
who succeeded one after an other, esteeme finum.
and

Of the honouring

and embrace the chaier of S. Iames the Apostle,
which is kept euen hitherto.

For

Know you not M. Jewel, that y^e,
is to say (for) ? Know you not that, for,
geneth a reason of that which wente be-
fore ? what went before ? You say, it
went before, that the old men taryng in
their Heathenish superstition, vsed to set
vp Images. wel: then Eusebius must
geue a cause thereof, when he saith : *Ia-*
cobi enim Cathedram huc usque conseruatam,
fratres qui ibi sunt per successionem colunt. For
the brethren which are there according
to succession, make much of and honour
the chaire of S. James kepte vntil this
daie.

Now put together. The olde men
keeping their heathenish superstitiō, saith
M. Jewel, doe honour their Benefac-
tors with Images, because the brethren
at Ierusalem do honour the chaire of S.
James. Doth not this geare hang wel
together ?

O cursed lying spirit, which pos-
selleth M. Jewel. And O dreadful
iudgemente of them, that hauing his
impictie laied before their eyes, doe still
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honour him as a Minister of the truth.

Eusebius maketh no such foolish connection of matters, as to say, the Heathens doe the one, because the Christians doe the other. But he saith, the Auncient men (thereby meaning the Auncient Christians being made faithfull from Heathens, which they were once) did vse after the Heathenish fashion without change (in that behalfe) to honour their Benefactors with setting vp their Images. How proue you that? For saith he, the Brethren there, to witte, the Christian Bishoppes at Jerusalem, kepe to this daie and honour S. James Chaier.

For this Participle $\tau\epsilon\pi\iota\sigma\tau\omega\upsilon\tau\epsilon\varsigma$, doth manifestly declare, that they honoured or gaue a reuerence to the Chaier, because $\tau\epsilon\pi\iota\sigma\tau\omega\upsilon\tau\epsilon\varsigma$ is to worshippe, to embrace, $\tau\epsilon\pi\iota\sigma\tau\omega\upsilon\tau\epsilon\varsigma$ and to esteeme highly. Whereby it may appeere, that it hath been an olde custom with the olde Christians, to reuerence honourable Personages, by hauing, keeping, and Reuerencing the Reliques, Monumentes and Images of them.

But

Of the honouring

But hath Eusebius yet don with this honour geuen to honourable personages by their Images? No surely. For it foloweth; *Ἐπεὶ τοῖς ἀσίου ἐκείνου ἐκινῶνται οἱ οὐνοὶ, & γὰρ.* (the byethern at Jerusalem esteeming so much S. James chaiser) Evidently sheweth to all men, in what manner both those that were in the old time and those that live even til our daies haue maintened, and yet do mainteine a worthy reuerence and worship of holy men, for their Godlines sake. This is the whole place of Eusebius. whereby it is manifest, that he alloweth and stoutly defendeth the honour whiche is geuen to Saints by their Images and Reliques. And he fetcheth the vse thereof from the old time, and continueth the same til his owne tyme.

Jewel. By these wordes of Eusebius it is plain, that the vse of Images came not fro Christ, or from the Apostles, as M. Harding saith.

Sander. Damascene told you otherwise, as I haue shewed before. Yea Eusebius also told you otherwise. For he deduced the making of Images, and the honouring of Reliques by the Faithfull, *Lib. 7. c. 14*
et 15. in
Ruffino.

of Images. 85
 ones Christes owne tyme, saying that
 the chaire of S. James was honoured by
 the that succeeded one after another until
 his daies.

Jewel. But the making of Images came
 fro the superstitious custō of the Heathē.

Sander. The first act or exercise of
 making Of Images among Christians
 came (as farre as we know) from such as
 had ben Heathē, in this respect, because
 they who first made Images, were ra-
 ther such Christians, as had bene once
 Heathē, then such as had ben once Je-
 wes. For the Jewes (by like) were more
 scrupulous in that behalf. But the cus-
 tome of making such Images, as those
 Heathē being now Christians did make
 in honour of Christ, concerning the au-
 thoritie of making Images, came fro the
 law of Nations, & therefore it was no su-
 perstitious custom. Neither doth Euse-
 bius cal it so in his Greeke history, neither
 doth Jewel make him speak so in Latin
 in English.

Jewel. Neither doth it appere, that those
 Images were sette vp in any Church.

Sander, D. Harding as yet sheweth
 A onlis

Of the honouring

only the antiquitie of Images and com-
monly afterward to speake of them; as
they were sette vp in Churches.

Jewel. As for the Image of Christ
is plaine it stode in the streete abroad, and
an herbe of strange operation grew vnder-
neath it.

Sander. Eusebius nameth more then
one Image of Christ. For he saw also
painted Images of the Apostles, and of
Christ himself. And where was it so like
he should see them (specially in the tyme
of Constantinus the Greate) as in the
Church? But where you say, it is playn
that Christes Image stode in the streete
abrode: it stode there in dede, but it stode
honorably, as being sette vp for Christes
honour. And when Iulianus the Renegat
had throwe it down (as you, M. Jewel,
and your companions doe throw down
Christes Image, wheresoeuer you may
find it) after that tyme, the pieces of his
Image were caried into the Church
also, as we reade in the Tripartite
Storie.

Tripart. li.

6. cap. 41.

*Statuam verò Christi tunc quidem Pagani
trahentes confregerunt. Postea verò Christiani
colla*

intelligentes in Ecclesiam recondiderunt, ubi habere soletur. The Daynims at that tyme dydw a long, and brake Christs Image: But after ward the Christians gathering it up, did lay it up in the Church, where it is kept to this day.

Q. If it were *Q.* Jewels chance to come into the same Church, where an Image of Christ were kept, what would he doe to it? whether would he breake it again into smaller peeces, then euer the Daynims did? Or els would he make much of it, & kepe it for a Relique, as the Christians of those countries did twelue hundred yeres past? whom would you more gladly follow, *Q.* Jewel? Speake if you dare, would you be like the Christians? Then some Images are so highly to be esteemed, that euen when they are broken, their peeces are proued worthe of the reseruing in a Christian Church. Or would you be like the Renegate Iulianus, and the Daynims? See to Your kind then, *Q.* Jewel, and trouble no more our realm, which would gladly be accepted a Christian realme.

A. *¶*

But

Of the honouring

But to returne to our purpose, if that Image of Christ being broken, was worthy to be kept in a Christian Church; how much more was it worthy to stand there being yet whole? But when it was set up in the street, the Christians had no Church at all.

The honouring of Christes Image.

Now if this be not the getting of honour to Christes Image, even after it is no more an Image, yet to gather up the broken peeces thereof, and to put them in a holie place; I can not tell what we shal accompt the honouring of Images to be.

Was this an Idol, M. Jewel, whose peeces the Christians so reverencie respected about twelue hundred yeres past? Brieflie Images have ben vbled amonge the Christians ever sith Christes tyme. And M. Jewel to make the contrarie appeere, hath falsified many waies the publicke Histories of the Church.

First, he maketh vs beleene that Eusebius onlie speaketh of such holie Images, as the Orientians made; whereas he speaketh of diuers other which himself saw painted.

Secondlie,

Secondlie, he affirmeth that the Images were made by Heathens, only of their Heathenish and vayne superstitions; whereas the Images were made by Christians, who had ben Heathens, but were become faithful.

Thirdlie, he corrupteth Eusebius, by leaving out in his English, the Greek word (παλαι olim, once or in tyme past, vpon which word the whole controuersie dependeth.

Fourthlie, he addeth to Eusebius all these words of his owne (the superstition of their fathers) to make his owne forged sense probable.

Fifthly, Eusebius prometh by the religious keeping of S. James chaire, that it is no wonder if the Ancient Christians did make Images for the honore of them of whome they had receaued benefite, which thing Mr. Jewel wresteth to an other sense.

Last of al, it is evident by Eusebius, that the Christians did reuerence and honour the verie chaire of S. James; for so he speaketh, *καθιστοντες τὸν λαβὴν* *sedentes cathedram Iacobi*, which

is

shipping

Of the honouring

shipping or highly esteeming the relics of
 Saints: not worshipping it as
 (as by & by this wrangler would have
 men beleue we meane) but worshipping
 it with such commendable reverence, as is
 due to holy Reliques and Images, as
 the remembrances of good and holy
 men.

That by the law of nature honour is due
 to the Images and Monuments of ho-
 nourable Personages. And by what
 means that may be knowne.

The 10. Chapter

WHEREAS God hath ruled his
 people in diverse manners &
 sorts, sometimes by inspiring
 his will secretly to the Patriarches and
 Prophets (as concerning sacrifice to be
 made of cleaues beasts, & of the best) at
 other times by expresse commandments
 given by outward voice (as concern-
 ing Circumcision) and also by customs
 and tradition of his people from hand to
 hand

Gen. 4.
 & 3.
 Gen. 17.

hand (as of in bewailling the dead) again
afterward, by geuing them a written
letter of ^{the} law, & last of all, by ^a writing
his stone law of grace and spirit in their
hartes: in all these varieties, the Law of
nature hath stode alwaies immutable,
and hath continued one and ^{the} same euer-
more, in Paradise, before the flood, in
the time of Circumcision, in the time of
Moses law, and of the Gospel.

For albeit the vse thereof in some
place hath be for a time, in some one place
stopped by some secret dispensatio (as in
permitting many wines to one man) or
els corrupted by evil custome: yet ^{the} vni-
uersal right thereof hath not ben utterly
changed, nor at all taken away. It was
euer the law of Nature to acknowledge a
God, and to honour him, for one man to
haue but one wife at once, to loue and
reuerence him who doth a good turne, to
honour vertue, and to punish vice.

wherefore it is a matter worthy the
knowing, whether as Images may be
made by ^{the} law of nature (for that I take
to be now proued, because the arts of
painting and of graving are laudable

and

Gen. 23.

Exo. 31.

Deut. 34.

Exod. 31

Exo. 34.

Leue. 31.

Heb. 8.

The law
of nature
is neuer
changed.

Gen. 4. &

29.

Exod. 20.

Gen. 2.

Matth. 19

Luc. 6.

Honour due to Images

and in vse among al nations) so likewise they may be honoured and esteemed by the same law, or no. If we find that naturally the Images of honorable persons may be worshipped, they must needs be vnnatural men, who haue pulled them downe, and thereby haue dishonoured them.

How the
lawe of
nature
may be
knowne.

To find out what the law of nature is in any case, two speciall grounds may help vs. The one is, the iudgement of right and sound reason: the other is, the vniuersal vse and like practise of al Nations. Concerning the rule of right and sound reason, it seemeth to me, that God who made man of such condition and sort as must come to al his knowledge by similitudes and images, hath geuen him also this natural instinct, that when the inward Image represented to him, is apprehended as good and laudable, then he loueth it: whē it is apprehended as displeasing & vnhonourable, that then he detesteth and abhorreth it.

Of inter-
nal Images
Gen.

Let vs omitte for a time artificial Images, and speake only of those which are bestowed in every mans soule or

minde

minde. Our selues me that Christ died, only
 to save man from everlasting paine. With not
 his saying cause me (who heare attently
 and beleue those words) straighter to con-
 ceane Christ dying for my sake? And am
 not straight moued to loue him, who
 hath done this great good turne such for Rom. 5.
 his enemy?

And this loue so prouoked in me,
 to whom doeth it chiefly belong? To
 Christ, or to him that told me the storie,
 or to the Image which I conceived in
 my mind by hearing the storie? There
 can be no doubt, but (if I heare it as I
 ought) both my vnderstanding, and my
 will is so immediatly caried vp to Christ,
 that in comparison thereof, I forgette
 both him that spake, and y^e inward image
 which was prynced in me, & thinke only
 upon Christ himself.

whereby we lerne, that an Image
 is not a thing made for it self, but for an
 other end, which end is not only more
 principal then the Image, but also it is
 naturally more acceptable vnto him, who
 taketh ioyfull information thereof, in so
 much that, when a man heareth sayings
 which

Note how
 the thing
 is the chie-
 fest of all

Good
 5. 24. 118

Honour due to Images

which he moste desired to heare, although he lerned it by þe meane and sentence of his owne inward imagination, yet he so much thinketh of the thing, that he forgetteth al other matters in the world.

The image
repliceth
secodarily

But when the mind is loosed from that great and sodaine affection which it bare to the thing it self, and will againe solace it self with repeting and calling to remembrance the same thing, then the image thereof (whereunto the mind turneth) being betwixt at lessce, doth please more and more: and according as it is good, vertuous, or delectable, so doth the man loue, honour, or embrace the same. And whiles the mind readeth backward (as it were in his inward booke) the whole order of the historie, it cometh to his remembrance at the length who told þe matter to him, þe consequently he loneth, honoreth, or embraceth him also. Of this natural instinct it cometh, that al Princes & great men geue rewards to those, who bring the good tidings.

The re-
ward for
a good
message.

This, whereas three things do concurre, the thing which is told, the inward image

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image whereby I learned it, & the report
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The first
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Basil. Ho-
 mil. in 4.
 Martyr.

Yf then

Honour due to Images

Yf then aswel the Painter as the Oratour do please many to fortitude, and yet the Painter doe it by leaving an Image behind him to which may worke a seate: it is cleere, that a good Image deserueth that place of honour (be it little or great) which is due to him, who telleth us good newes.

Moreover the Image is by so much in the better case to be honoured (then the Oratour) by how much it hath more affinity with my inward Image, when the Oratours words had. For it serueth me both in the whole Steele, of the Oratour, and also in part of the Steele of loquuning & inward Image, because it giueth me the very expresse forme and figure already made, which my understanding must conceiue: whereas if I learned the matter by words, I must haue taken the paine to haue changed the shape of the words into an other forme, and thereof to haue formed a visible image.

For the eye being the highest and most spirituall outward sense, is most ready to instruct the mind after that sort, as it apprehendeth every thing,

The second
cause of
honouring
artificial
Images.

which meanes we are come to the
 that the painted Image is an easier
 a more lively way to instruct vs, the
 Oratour: and thereby it deserveth
 more honour, then any Oratour. in
 much that, we say of him who can tell
 tale most lively, that he seemed to
 int it forth, and to doe it rather, then
 speaks and expost it.

Therefore when God gave the ten
 commandmentes to the Chaldren of
 Israel, his words were not only heard,
 it euen visibly sene, as the holy Scrip-
 ture doth witnesse. *Cunctus autem populus*
id est vocet, the whole people, saw the
words. Upon which place Philo (that
 lived and ancient Jew) writeth in this
 wise. *Flamma in propriam loquelam auditorem*
assuetam articulationem distinctam orat, qua quis
in ea qua dicebantur, adeo clare & perspicue
audiret, ut populus illam oculis cernere potius,
quam auribus accipere videretur.

A flame of fyre was particularly dis-
 tinct into a proper forme of speache,
 as hearers were accustomed unto,
 which flame did utter those things which
 were said, so clearly and evidently, that
 the

The Image
 dothe
 teach vs
 easily and
 lively.

Exod. 20.

De decem
 praeceptis.

Honour due to Images.

God pre-
ferred
images be-
fore all
countes of
worlds.

¶ people did seeme rather to see & speake
wth their eyes, then to here it wth their eares.
¶ Seeing this miraculouse kind of
speache was chosen of God, as the most
worthie; and most lusty way, to speake
rather to the peoples eyes, then to their
eares, and to speake by deedes as well as
by wordes for the making of the same to
appere in such sort, was a face and a
deede; yea also it was an outward I-
mage) painting & graving which had
the same effect, and conteynes a deede of
worke in the selfe which is viewed wth
our eyes, are by the same reason, a most
worthy and honorable kind of reporting,
then that which is done by bare wordes.
¶ Thus have we two considerations
for the which Images naturally deserve
some kind of honour. But the third pale
seth the other twaine. For whereas in
the degrees which I made before, the
ioyful thing is selfe which is tolde, had
worthely & first place of honour, the arti-
ficial image is so highly ioynd wth & thing
it selfe also, & therefore it deserveth most
honor of al. If any orator describe Chri-
stes death, or Gods loue & mercy vnto me,

the third
cause of ho-
nouring
artificial
images.

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deserveth honour of me. First generally, as the reporter of a good thing: Secondly, as the occasion of a good inward image, the which is particularly foormed in me according to his wordes: Thirdly, as one y^e hath some affinitie with Christ, to whome he speaketh.

And therein I consider, how nigh he approacheth to Christ. If he be an Hebrew (as Sybilla) or a Iew (as Iosephus), I honour him, as ioyned to Christ in a certain natural love of the crutch, and in moral honesty, but not as one known to be made a member of his Mystical body, by Baptism. If he be baptised, I honour him much more, and yet more, if he be a Deacon, or Priest, or Bishop, and so be made y^e publick Minister of Gods word.

But if it be a Prophet, there is in him a higher grace of dignitie, worthy of a special estimat^{ion} for the extraordinary gift, which God hath indewed him withal.

But we must sette y^e Apostles above all those other degrees, whome Christ hath takē so nigh to him, as to make them sit upō twelve seates with him in iugement.

But if y^e Orator be Gods own natural

the degrees of
honour
due to the
messenger
in respect
as he is
ioyned to
God or to
Christ.

Matt. 19.

Honour due to Images

Hebr. 1.

eternal Sonne (as Christ is) what honour
is he worthy of in such respect as he recei-
veth vs good thyngs from his Father
whome only with his Sonne and with
the holy Ghost we loue and honour by
true God.

This being so, that the Image is
more & more honoured, according as he
cometh nere to Christ, or to God, whose
messenger he is: forasmuch as when the
Image of Christ is the Picture, it is
nigher to him, than it is his owne nature,
and similitude, doubtlesse it ought to haue
a singular prerogative of honour in that
respect also.

For yf a Prophet or an Apostle recei-
ueth of Christ, although in grace he be
very nigher to him, and also in
Ministerie and authoritie yet he is a dis-
tinct Person from Christ. As for example,
he is S. Peter, or S. Paule. And the hon-
our given to him, doth stay in him, be-
cause he is a reasonable creature, which
is able to deserve, to partake, & to receive
honour. And from him it goeth to Christ
(whose Messenger he is) but yet, as the
same distinct person, to another, the which
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passage is not without some staying by the way. But when the image of Christ speaketh to vs (as it doth alwaies to the, that haue spiritual eares of vnderstanding) it (as an image) hath no person or substance of his owne, which may be separated fro Christ: but only it beareth the shape & likenes of Christ, according to his humane nature.

Let the image of Christ be grauen in wood, if it be asked of me, what subsisting, what *hypostasis* what proprietic among things, or what seueral being this thing hath; I answer: As it is wood, it hath such a seueral being & kinde of proprietic, as belongeth to wood, but as the Image of Christ, it hath no peculiar being or person at al, but hath onlie the shape and forme of Christes Manhood carued or grauen out in y wood. In that it hath no person proper to it self (as being an image) it hath no power, nor meane, not only not to deserue honour to it self, but neither to receaue honour for it self, nor to kepe and reteine honour in it selfe.

As the wodys which me speake, being for the time spread & multiplied in the Damas. h. altar, haue no seueral subsistence of their owne, 1. cap. 6.

D

(for

Honour
is due to
y Person.

Honour due to Images

(for only \bar{y} word of God hath a person of his own) & as our words lacking a peculiar pers \bar{o} , c \bar{a} receaue no peculiar honour to theselues, but al \bar{y} is don to the, must needes passe ouer, either to \bar{y} speaker, or to \bar{y} thing spokē of: so fareth it w \bar{i} images. To w \bar{i} ch what soeuer honour we geue (as to images, I meane, and not as vnto material substances) it must nedes pass away to \bar{y} thing, which they represent.

For which cause, the honour necessarily passeth from them without any stay, and it is geuen (by the minde of him that seeth the Image) to the principal truth, before \bar{y} image haue any honour at all. And part of \bar{y} same honour cometh to the image, as to a most swift & speedy instrument, which for his speedy Ministry, and nighnes to \bar{y} truth is to be honored w \bar{i} , in & for \bar{y} truthes sake: but so far behind the truth (when it is considered a part from it) as a likenes, or instrument (be it neuer so nighly ioyned) is behind the thing it self. A man will say vnto me: is then the Image of Christ more worthy of honour, then S. Peter or S. Paule?

These blessed Apostles are worthy
of ho \bar{r}

The objection.

The answer.

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of honour in their owne persons, almost
 incomparably aboue any artificial image,
 because they shall liue in honour with
 Christ for euer. whereas an image in his
 person can be woorthy of no honour at al,
 because (as it is an Image) it hath no
 person of his own. But when we speake
 of the honour which is due to the image
 not as a thing consisting of it self, but as
 reporting, & only reporting, and necessa-
 rily reporting the shape of Christ vnto
 vs, and as a thing so nighly ioyned to
 Christ, that besyde him it hath no true
 being at all, & in him the veritie thereof
 hath a most true being and subsisting: in
 such respect, \hat{y} honour due to the Image
 is greater, then that which is due to any
 other man (reporting the same tydings)
 for the only reports sake. For now
 we must respect the reporter (whe-
 ther it be a man, a writing, or an image)
 according to \hat{y} nighnes, which it hath to
 the thing reported, & not any otherwise.

The man, as one \hat{y} reporteth freely &
 voluntarily, deserueth an other kind of
 reward, which \hat{y} letters or image ca not
 deserue, for lacke of reason, & of free will.

D ij

But

Honour due to Images

But as the written letter or Image reporteth necessarily, and according to the imitation of nature: so the honour due to them is necessary, and a natural kind of honour, with perpetual respect of that, whose image it beareth. Fewer words would serue, if all men were so quickly instructed, as some be.

A brief re-
petition of
y^e which
went be-
fore.

But for as much as I write to instruct, let it be no grieve to the Reader, if I say once againe, y^e the Image of an honourable truth represented & as it were, lively reported, is by good & right reason worthy of some honour, not as deseruing honour by grace & free wil, but as hauing it belonging to his condition and proprietic, and that for three causes.

- 1 First, for y^e it maketh vs to know or to remeber a good thing.
- 2 Secondly, because it informeth our vnderstanding most lively & speedily.
- 3 Thirdly, because it is a thing more highly ioyned to y^e original veritie (in y^e it beareth y^e natural shape thereof) then any other thing is (such I meane as yet is no natural part or relique of y^e veritie it self) excepting only a natural Image, which representeth y^e verie substance of his

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of his original. If common sense and sound iudgement shew this matter to be true, if when I may honour the truth represented to me, I may & must necessarily honour y^e inward image wherein it is represented (because I can not at that instāc diuide the one frō the other) & if thence I may come to honour the occasion of the said image, & of that my good remembrance I least I acknowledge not those meanes whereby God hath informed me) if an artificial image communicate most intierly with al these causes, which are al worthy of honour: if it be the shape of the thing it self, the patern of my inward image, and the occasion thereof, lette either mans nature be made a new, and God the author thereof be reproued (which is abhominable to thinck of) or lette nature haue his course in honouring the inward and outward image of a true & worthy to be honoured. This much for the finding out of honour naturally due to Images, according to the way of right & sound reason.

The second way to come vnto the knowledge of the Law of Nature, is, by marking wherein al or most parte of nations

Honour due to Images

*Eusebi. de
preparat.
Euangel.
li. 1. c. 3*

*Papponius
& Florē-
tinus de
Iustitia et
Iure in
pandectis.
Luc. 6*

tions haue at all times agreed. For albeit the Persians in despite of nature took company with their Mothers or sisters; yet other Nations generally abhorring from that abuse, do shew y^e the Persians by free will and for lack of good Magistrates, did violently breake the Law of Nature, the which in other places was reuerently obserued. Suche things as all men keepe & obserue, are of two conditions. Some, are by only natural instinct common to al: as, to defend our selues, to honor our parents, to loue our children, & briefly, to know, that we ought to do that vnto others, which we would haue others do to vs. Other things are not so naturally born with vs, but they are afterward so grafted in vs, y^e they become, as it were, natural, that is to say, to abstaine from marrying with certain degrees of our neere kintred or alliance, to make them prisoners whom we take in iust battell, to sette a Prince or gouernemēt ouer vs, and to bind our selues to liue within a prescript order & Law. Whether the honoring of Images be of the first or second order of the law of nature, although it skilleth

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not much (suchens both are good, & both
to be obserued) yet the ground of honou-
ring internal images is in the first order
of y^e law of Nature, because we are natu-
rally borne to learne by internal images
& must needs naturally honour y^e holy
thing which we lerne, together wth the i-
mage thereof, as wherein only the mind
seeth, & consequently straight honoureth y^e
thing. When Christ Crucified, is shewed
to my vnderstanding in the parte imagi-
nariue of my soule, yf I detest y^e image
and say, I wil not honour thee, thou art an
Idol, or thou art only a natural image, and
not worthy of honour, I am worse then
a brute beast. For a beast apprehending y^e
image of a thing good for it, followeth it
naturally, & embraceth it wth al his force.

But yf when Christ Crucified, is repre-
sented to me, I doe geue honour to the
inward image, and must do so by force of
nature (yf at the least Christ crucified do
please me) doubtlesse the necessitie of ho-
nouring good & honorable internal I-
mages (for of the now I speake) is gro-
ded in vs, & born wth vs, according to the
first and highest order of nature.

Honour due to Images

But yet y^e vse of making external & artificial images, rather came in (according to y^e imitation of nature) long afterward (as al other handy crafts) then was born together with vs. And for that cause, as well the Law of Moyses in the old time, as now the Law of the Church, might, for inst cause, moderate, or in some part inhibit the making of artificial images. For that which was beguine by mans own inuention, may be restrained by the law of wise Gouernours.

But either to teache, that images may not be made at all, or when they are lawfully made, and doe represent an honorable person, to teache that they may not be conveniently worshipped, it is against the Law of Nations (concerning the making of Images) and (concerning the worshipping) it is against the Law of Nature, which teacheth some honour to be naturally due to all holy signes: and much more to Images; which are most liuely and speedy representations of the truth, & very highly ioyued to the truth it self.

In so much that I wold thinke it a Law

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no more tolerable, to say, *Lette no*
image of Christ or of the Saints be made, then
 say, Though they be made, let them not
 be worshipped.

Wholy to forbid the
 making of Christes Image, it is an un-
 reasonable law. For yf the arte of making
 images be the imitation of nature, and
 therefore be good and laudable, what
 reason can beare, that Christes name and
 remembrance may not be sette forth by
 imagerie, as wel as other mens names
 by writing? for as much as writing also is
 an art inuented by men.

But yet he that shal forbid Christes
 Image to be made in some one place, for
 a certain godly purpose, or after some one
 manner, it might be wel don. Howbeit if
 any man were so bent, yf he wold wholy
 forbid the making of Christes Image in
 all cases and conditions, that law (which
 seemeth to me but reasonable) should only
 make the law of Nations, which is
 thought in by good use and laudable
 practice of many countries. But he that
 should say, though yow make Christes
 Image, let charge yow honour it not, should
 make

The art of
 making
 Images
 is good.

A filthy
 decree.

Honour due to Images

make a law much worse, then the former was.

For though it be not the Law of Nature precise; to make an image, yet when the image is made, if it do signify a truth worthy of reuerence, it is directly against Nature, to forbid the honour of it. For as it is lesse euil, to say, lette vs haue no King at al, then to say, lette vs not honour the king, though we haue one: so it is lesse euil wholly to forbid the making of holie Images (though it be euil) then to forbid the honouring of them, when they are made. The one taketh away the be of Nations, which in part may be well imbarred: the other denieth the Law of Nature, the which possibly can not be changed.

the fourth
cause of ho
nouring
Images.

To leaue this argument, and to re turn to the laudable custome of al Coun tries, what Nation hath euer yet bene heard of, so barbarous, or so rude, which hath not shewed a singular affection of honour to al Monuments of those men, whome they haue taken for vertuous & godly: which thing is euidently confirmed, by great reuerence which hath euer moe ben

en don to y^e images of Kings & of Em-
perours: & likewise by the reuerēce y^e al
posterity hath euer geue, to y^e bodies, Re-
liques, Tumbs, Ashes, Images, and to
the verie names and Titles of their ver-
monse Predecessours.

Of which kind of honour amonge
heathens Cicero, b Pliny, and c Theo-
phylactus doe speake. And among those
who belueed one God the like was don,
as both 1 S. Hierom: 2 S. Augustin. 3 S.
Basil + S. Cyprian, and diuerse other
Fathers doe witness. Yea it is affirmed
of the wise man, that the memorial of Moyses
(and the like is of al iust mē) is blessed. The
Greeke word $\rho\epsilon\mu\eta\mu\acute{o}\sigma\iota\sigma\mu\omicron\upsilon$, doth signify
any Monument, which bringeth vs to y^e
memory of the man. So that, be it what
soeuer thing which maketh vs remēber
Christ, or his Apostles, and Saints, it is
in y^e respect pronounced among y^e blessed
things of God. And do not y^e Images of
y^e Saints bring vs to y^e remēbrāce of the?

Neither doth it much skil, that those
who lacked faith, went many, yea most
rymes to farre in this kind of honour
(because they turned mortal men into
Gods)

Cod. de
stat. & I-
mag. &
lit. sequēt.

4. s. de fi-
nib. 2. de
legibus.

b. Plin. li.

39.

c Theod. de
cura. grac.

affect. li. 8

1. Aduer.

sus Vigis

lanium.

2 Cōt. Fau

stū li. 19.

3. Hom. in

40. Mart.

4. Lib. 4.

epist. 5.

Eccles. 24

The an-

swering

of an ob-

jection.

Honour due to Images

Gods) for therein we follow them not.
But that thing wherein all Nations
agreed, neuer lacked some truth in it,
as being either it self the Law of Nature
or most agreeable to Nature.

All Nations worshipped those whom
they tooke for Gods, they did sacrifice to
them, they honoured and maintained the
Priests and Ministers of their Gods.
They honoured the Images and Mo-
numents of noble and vertuous per-
nages, they buried honorably those that
had died for their Countre, and much
more those who had died for Religion.

All these deedes haue some truth in
the Law of nature, although there were
some falshood mingled by the Heathens
in the practise thereof. But how shal we
know the truth from the falshood? We-
rily by the consent of their lawes and
deedes ioyned together.

That thing, wherein the Law and
practise of euerie Nation agreeth to-
gether, is thereby knownen to haue pro-
ceeded from the inclination of nature, and
therefore to be good in y^e behalf. All Na-
tions worshiped one God or other, but
not

not al the same God, nor al many Gods:
 For y^e Jewes professed y^e worship of one
 God alone, so did y^e Sybils, so did y^e Pla-
 nists, & so did many Philosophers and
 poets, as many auncient Fathers haue
 witnessed. Therefore it is not onlie the
 Law of God (which the Jewes alone
 had) but also it is the Law of Nature
 which al Nations had, though many of
 them corrupted it) to haue one God wor-
 shipped. for therein only they agreed. For
 that worshipped many Gods, wor-
 shipped eue also.

Likewise all they made sacrifice, one
 Countre one way to one God, & an other
 Countre an other way to an other God.
 But wherein they disagreed, let vs leaue
 them. That is to say, let not vs make di-
 verser Sacrifices to diuerser Gods, but
 wherein they agreed, let vs know that
 to be y^e Law of Nature: verily that some
 eternal sacrifice be made to one God.

They al had a certain Religion, but
 not al the same Religion. For Eusebius
 sheweth, that the Phenicians had one,
 the Egyptians an other, the Grecians the
 third, y^e Ethiopians y^e fourth, y^e Moyses the
 fifth

*Infinus
 Martyr de
 monarch.
 Clemens
 Alex. in
 pedagogo
 Athanas.
 de idolis.
 Augusti-
 nus de ci-
 uitate
 Dei.*

*De preparat.
 Euan. li. 1.
 ca. 7. li. 2.
 ca. 2. 3. 4.*

Honour due to Images

the fifth, & so forth. So many Religions
let vs not haue, but as al they had one, so
let vs al haue one, and let it be y^e which
is most Catholike & most vniuersal. for
God neuer suffered y^e whole world vni-
uersally to erre, least the error should be
innincible, and not able to be perceined.

Many Nations, yea al honoured
the images of noble and vertuous per-
sonages, by carying them forth in great
pompe, by setting them in high places,
strewing flowers vpon the, & by decking
them with garlands, and by pointing to
the whiles any oration was made, either
praising, or wondering at those men
of vertue, whose images they were.

So did the Athenians sette vp a
golden image of Socrates in the Tem-
ple, as Tertullian witnesseth. And
likewise of them that killed Diocletian
as Theodoretus writeth. So did the
Romans sette vp the images of Cor-
nelius, of Horatius, of Sulpicius and of Con-
stantinus, who was made with the
image of the crosse in his right hand, and
of diuerse others, who had ben either val-
liant Capitaines, or wise & politick
rulers.

All nations
honoured
their I-
mages,
who were
worthy of
honour.

In Apolo-
getico.
li. 8. de cu-
rat. græc.
affect.

Euseb. li. 9.
apud Ruf-
inum c. 9.

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rich, venerab-
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tours. Yea euery mā's house was filled with the images and Monuments of his anceſtours. And the Chriſtian Emperours, Arcadius, Honorius, Theodoſius and Valentinia doe themſelves alſo the honour don to them by erectting their images, although thei wel forbide aſcription to be made vnto them, leſt the ſcholar ſhould ſeeme to communicate theſe with the Heathens.

The Jewes alſo had the images of the Cherubins, not only grauen in the ſcapitiary, but alſo both grauen in the walls of the Temple, & wouen & ſketched in ſiluer & gold, as it is witneſſed in ſundry Bookes of the Kings, and of the Paralipomenon. And they worſhipped thoſe Images and the whole temple for his ſake whole temple it was, & for the honorable representations and reliques which were in it, to wit, for the images of the Cherubins, for Mana, for the Ark of Aarōn, & for the Altars of gold which were in the temple. whereupon S. Hieronimus ſaith, *venerabantur Iudaei Sancta Sanctorū, quia erat Cherubim &c.* The Jewes worſhipped the moſt holie places, becauſe the Cherubins were there.

Plinius li. 39.

Cod. de ſtat. & leg. mag.

Exo. 25.

3. Reg. 6.
2. Paral. 3

Ad Marcellam.

Honour due to Images

If then all Nations did geue honour
to the Images of noble and vertuous
personages (albeit some were accom-
panied with noble and vertuous among them, who
indeede were not so) yet herein they
agreed, that the image of him that in deede
was vertuous, might and by the lawe
Nations ought to be honoured.

Neither did the Christians, when
true Religion was published, put downe
such images, as were only sette up for
testimonie of moral vertue, and wisdom
(and were not at all honoured for Gods sake)
but they suffered them still to remaine
verily in the inward parte of their Churches
(lest they should be taken for to be
unfaithfull men, whereas they were
fidelis) but yet in the Market place, and
the streetes.

In so much that among diuerse other
images, which yet stand in Rome, the
image of Marcus Aurelius the Philosopher
standeth to this day in brasle vpon a horse
in brasle in the Capitoll. and the Image
of Constantinus the Great standeth vpon
the steps of the church called *Ara coeli*.

This reason (of natural honour) per-
suadeth

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Thus
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of nature,
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oaded the woman, who was delinered
 y Christ from the bloodie issue, to erect
 an Image vnto him in *Panade* of *Idhe-*
icia, which is adioyning to the Lande
 of *Iewrie*. The which Image neither
 any Christian (though all the Apostles
 continued a good time thereabout, and
 must needes heare of it, and might haue
 commaunded the woman that made it,
 to haue pulled it down, because she was
 faithfull, as the Gospel doth witnesse)
 nor any *Idanim* did pul downe, vntil he
 came who from a Christian became a
Idanim: evidently foretelling vs, that
 he must be an *Heretike* in part of *f* faith,
 a Renegade from the whole Faith,
 who pulleth down the Image of Christ,
 or of any other man woorthy of remem-
 brance.

Math. 9.

Euseb. lib.
7. ca. 12.

Math. 9.

Thus I haue shewed, that external
 Images (being once made) haue honour
 due to them, as well according to *f* Law
 of nature, as also according to *f* practise
 of Nations. which practise in that be-
 halfe as it is vniforme, as well by theyr
 Lawes as by theyr dedes, is an euident
 argument, that there is a natural truth

is

there.

Of the honouring

therein. Albeit by some circumstance, wherein al Nations agreed not, some use might be mingled therewithal.

**The fifth
cause of
honouring
Images.**

Farthermore, seing all the world made Images for the honour of them who had bene men of Vertue, what honour would come to them thereby, if the Image had not a necessarie relation to those men, whose Image it is? If the relation be necessarie, seing the Image is made for the mans honour, the relation of honour is also necessarie betwene the Image and him whose Image it is. How can els honour come to a man by that thing which it selfe were not able to be honoured? When we will honour a man by making an Oracion in his prayse, is he the more honoured, by how much the Oratour is more noble, and his Oracion the more eloquent?

Note.

If you make the Image of S. Paul with a wric mouth, and with great goggling eyes, and laie the same vpon a doghil, writing vpon it, this is the Image of S. Paul, surelie no wise man will thinke any honour to be don to S. Paul thereby, but rather great dishonour: and

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is remembred . But he is not honourably remembred.

If then to haue the principal partie honoured by his image, the Image must be honourably handled (as for example, it must be honestly made , and be sette in an open and decent place) : It is the Law of nature and of right reason, that, if the Image of an Honourable personage maie be made (as doubtlesse it may) then it may be also honoured, that is to saye, honourably regarded, and esteemed . The which estimation ought to be more or lesse, according to the true Vertue of the man . If it be the Image of Cato , I maie well thincke his worldly wisdom worthe of an Image. But I will not thincke hym a Saint, and consequently I will not thincke his Image to be a holie Image , or the Image of a Saint.

There are
differēces
of honour.

Neither yet would I put it doune, except I perceaned it to be abused, and to be taken for a Saint's image.

But if I knowe it to be the Image of Christe , or of his Mother, I will vse it accordingly.

Of the honouring

For seing true honour commeth frō
mind: as my faith is, so shal my honour be.
to al holy Images I may either ^{bore} my
body. or put of my cap, or knele before the,
and prae to God, or desire the Saints to
prae for me. For al this honour is of
necessitie geuen to the thing it self, whose
Image it is.

The sixth
case of ho-
nouring
Images.

Psal. 112.

Eccles. 44.

Beside al these reasons, ther is yet an
other of great force, and that is this. The
name of an honourable Personage is
honourable, because it belongeth to his
persō: in so much that the Prophet eney
where crieth out, *Sit nomen Domini benedi-*
ctum. Let the name of the Lord be blessed.
And it is wryten of the blessed Saints of
God, *their name shal liue from generation to*
generation. And the very Heathens in
mentioning a man of honor, vled to say,
quem honoris causa nomino, whom I name
to honour him thereby.

Seing then the Image of Christ bea-
reth Christes name, & in cōmon speache
is called *Christ*, it must needes insue, that
the Image of Christ as it partaketh his
name, so it partaketh the same honour
also, which is due to the name of Christ.

This

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This argumēt is so strong, and the reason thereof so well grounded in nature & truth, y^e the Imagebreakers althongh they brake Christs Image wheresoeuer they found it, yet being demanded whether they had broken Christes Image or no, were naturally ashamed to say, they had broken Christes Image, but turned the thing into others terms, saying, we haue broken Idols.

And when it was againe asked, whether Christes Image were an Idol, being yet pricked a fresh with natural inclination to auoid the enuy and shame, either of breaking any thing which bare that blessed name of Christe, or of calling it an Idol: they were constrained to answer, not directly to the question, but generally, y^e al Images which are worshipped, are Idols.

O the testimony of our conscience how great it is? The tong dareth not speake, that which y^e hand feared not to do. And why so? Because our words haue a greater affinity with our hart, thē our hands haue. Many dare kil a mā, who dare not say, they haue killed a man. Moreover

is in there

why men
dare that
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dare not
speake.

Of the honouring

there are found mē so desperat, that they dare confesse them selues to haue killed their enemie: but yet few or none dare say, I haue killed a man.

As therefore we are certified by that natural feare, which mē haue, to say they killed a man, that it is againste nature to kill a man: so in that men are ashamed to say they haue destroyed y^e image of Christ, or of the Saints, it appeereth wel to be a thing against nature, to destroy y^e Images of the saints.

In verbo

Constanti.

Suidas writeth, that Constantinus Copronymus commanded, that none of the friends or Ministers of God should be called *Sanctus* a Saint, or holy, but only that we should say, Mary, Peter, Paul, & not S. Mary the Mother of God, nor S. Peter, or S. Paule: as thinking thereby to save himself from the infamy of destroying the images of y^e saintes, if he might prouide, y^e there should be none called Saints at al. To the same matter it belongeth that Theodorus Studienfis writeth.

Yt is layned to the Apologie of Damasene for Images.

Imaginem hominis hominem vocant, bonis bonē: imaginē verō Christi, Deipara, aut cuiuscunque randē Sanctorum nullo pacto sustinent nominare iuxta prototypum, cui iuxta id vnde deriuatur: Sed Imagines simpli-

*ut nec aliud esse fatentur, quàm imagines. Huius
modi ne sint, an illius, non addunt, ut ne com-
mittant errore a communione abarceantur. Tantum
illi redundant absurditate & blasphemia.*

They cal the image of a man, a man;
and the Image of an oxe, an oxe. But
they can not abide by any meanes, that
the image of Christ, or of his Mother, or of
any one of al the saints, should be called
according to y^e first sampler, or els accor-
ding to y^e from whence it was deriued:
but they cal the Images simply, neither
do they cōfesse them to be any other thing
then Images, not adding whether it be
this (Saints) Image, or that, least, their
error being found, they may be expelled
from the Communion. Into such ab-
surditie and Blasphenie these men be
fallen.

If then in al ages they themselves
who brake the Images of the Saints, were
ashamed to call them the Images of the
Saintes, our intent is proued thereby,
that it is against the natural honestie, to
breake his Image, who is him selfe an
honourable Personage, as Christe is,
and his blessed Mother, and Apostles.

Of the honouring

For when that is done which the tongue
is ashamed to name, the silence of the
tongue proueth the filchines of the fact.

Articu. 14.

By this also M. Jewels Proposi-
tion may be vnderstanded, wherein he af-
firmeth: that Images were not sette vp in
the Churches within the first six hundred
yeares, to the intent the people might wor-
ship them.

What meane you by Images, M.
Jewel: There are Images of Devils,
Images of Heathens, and Images of
Heretiques. For Germanie is full of
the Images of Luther, and of Melanch-
thon. But the Catholiques did neuer
set vp such Images to be honoured.
You should haue expressed vnto vs the
Images of Christ, and of his Sain'es. But
you were ashamed to cal these mē saines
whose Images you allow not.

If you, M. Jewel, be not ashamed
of your owne doctrine, if you dare say
that, which your brethren euery where
doe: Marke what your doctrine must
needes be, seing it must be contrary to
ours, which is as foloweth.

Christs Image is sette vp in the
Church

The doc-
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Church with this faith and beliefe of the
Catholiques, that Christ him selfe is vvorthy
to haue the honour of an Image. The which
hath alwaies ben one kinde of honoring
Noble men.

Item, Christs Image is sette vp
in the Church to this end, that we re-
membryng what he did and suffered for
vs, should loue him and folow him. The
which end being good, maketh the Act
of the setting vp the Image to be good.

Item, we adore Christ so perfectly,
that we suffer not so much as his Image
to be vnhonoured.

Item, we beleue it to be a contume-
lie don to Christ, if his Image be broke.

It would greue any Prince (I am
sure) to heare, that his Image should be
broken. And thinke you, that such con-
tumelie may be freely done to Christe. as
no Prince would take at your handes?
Breake (M. Netwel) if you dare the Im-
age of the Queenes Maiestie. or the Armes
of the realme. Put doune any banner or
helmet, or other Ensigne, or token be-
longing to the honorable knights of the
Barter, or to the Knights of any wor-

Ship-

1.

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5.

Note.

Of the honouring

shipful order. If they take it wel, then Christ may perhaps be content to see his owne Image destroyed.

the seuenth
cause of
honouring
Images
by the con-
trarie.

Consider
it most ho-
nourable
Lodes.

M. Ie-
wel's doc-
trine in
effect.

1.

But if al noble men would accom-
pish them selues diffamed, and utterly disho-
nored, if their Images or Armes of Ho-
nour, should be contemptuously throwe
dounne: what vilanie, what impietie,
what blasphemie is it, to thinke Christ to
be of lesse Nobilitie, then these are, some
of whō may be dāned for ever to hellic fire.

If any faith or loue of Christ be left in
nobilitie, I would wish they toke it at
least so greuously to see Christes Crosse,
which is his arms of honor, or his image
broken and throwen dounne, as it grie-
ueth them to see their owne Armes or Im-
ages contemned. Thus Catholiks say.

But M. Jewel being of a contrary
opinion to vs, must nedes defend y^e con-
trary propositions: to witte, Christ is not
worthy of that honor, which is geuen to
noble men by setting vp of their Images.
How say you M. Jewel. is that your pro-
position or no? If it be, professe it, & then
I say, y^e by your doctrine, Christ (concer-
ning his manhod) is not worthy of al
such honor, as one man may geue to an
other.

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other. For this is one kinde of honour, which all Nations haue vsually geue vnto excellent men, to set vp their Images or armes.

Item, you must say. Jewel, & cite
2. faith who think Christe as worthy of the honor of an Image, as Iulius Cæsar or Socrates was, is no good faith. Ergo by your doctrine, Christ is lesse Honourable, then Iulius Cæsar.

Item you must say: It is not wel done to
3. set vp Christes Image, to thend we may remeber what he did or suffered for vs, and to honor the cause of that remembraunce: otherwise you can not goe against our doctrine, as you now do.

Item you must say, Christ is not worthy
4. of so much honour, that for his sake his Image should also be honoured of vs.

Item you must say, It is well done
5. to breake Christes Image.

Item, it is no contumelie to a Prince, to haue his Image broken.

But if these propositions be false, & as sone as they are spoken, appere absurd & against al reason: consequently the whole doctrine, which oppugneth & honoring of Christes Image, is false, absurd, & against al reason. For it doth that thing, which I tong dareth not simplie & plainly profess.

On

Of the honouring

what the
catholikes
may say.

On the other side, when we honour Images, we doe no more then we dare say. For as in my dede I bow to Christes image, or put of my cap to any saints Image, so without suspition of any Idolatrie, I may say, in words, This Image representeth a Saint, vvhoe reigneth vvith God in heauē, vvho is a liuely member of Christ, vvho in Christ as in a glasse seeth me, vvhen so euer I desire helpe by his prayer, and knowveth my hart (by Christes reuealing) and therefore I honour him in my hart, and honour his remembraunce in my mouth, and honour his Image in my dede. Al is one to say this much, or by my dede to signifie the same.

So that the Images of Christ, and of his Saintes, may and must be honoured, according to the law of Nature, the which is declared seven waies.

1. First, because they be an occasion to vs of a good remembrance.
2. Secondly, because they speedily & most conveniently informe our inward imagination, wherein our vnderstanding apprehendeth the truth.
3. Thirdly, because they are naturally knit and adioyned to the truth (concerning

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ning their shape and representation.

Fourthly, because all Nations haue honoured them in respect of their vertue whose Images they are.

4.

Fifthly, because the relation of honour is so necessarily betwene the image, and the thing meant to be honoured by the Image, that if the Image be not honoured, the thing can not be honoured thereby.

5.

Sixthly, because as the name of Christ is communicated to his Image, so the honour due to his name, is in the same degree, to be communicated vnto his Image also.

6.

Last of all, if it be a contumelie to Prince to haue his Image broken, and an honour to haue it regarded: the like must needs com to passe in Christ, whose honour is so great by nature, that nothing at all, which belongeth to him, ought to be without

7.

Honour and Estimation.



Of the honouring



It is proued out of the woord of God, that
the Images of honourable things ought
to be honoured.

The. 11. Chapt.

POpe Adrian writing to the Empe-
rour Constantinus and Irene his
mother, concerning the Seuenth
General Councel gathered toge-
ther at Nice, allegeth for making & ho-
nouring of Images (among other many
texts of holy Scripture) that place of the
Genesis, where it is writen, that God
made man according to his owne Image and
Similitude: and shewing wherin y^e image
and similitude consisted, the Pope addeth
that God illumined and established man in free
power of him selfe. And that he being of free
will, called through the pleasure of God, al the
beastes of the earth and the soules of the aier, by
proper names.

Gen. 1.

Conc. Ni.

Act. 2.

fol. 430.

Gen. 2.

¶ Jewe

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Mr. Jewel in his Replie vnderstandeth not, how these places apperteyne to the purpose of making or of honouring Images, but rather he mocketh at al those fathers learning, and disdaineth to be accounted lighter then they were. which contempt of those reuerend fathers moued me at this time to speake of certaine places alleaged out of Gods wooorde in that Councel, and to shew, that they are learnedly applied: trusting that by these few, the Reader wil iudge the like, of al the rest.

Artic. 14.
fol. 508.

First of al it is to be noted, that Damascene also bringeth many of the verie same places for the same purpose. I pray you, Mr. Jewel, is Damascene of so light credite with you, that he also can not tell how to vse the holye Scriptures?

Damasc.

Surely how preaty a man so euet you thinke your selfe to be, your bookes wil lie rotting in corners, if they scape the fire, when his wooorkes wil be in such Estimation enen to the ende of the worlde, as they haue been aboue these seuen hundred yeares past.

Of the honouring

De Ortho.

fide ca. 17.

He saith: *Deus hominem ad suam imaginem fecit. Cuius igitur gratia iniuncte adoramus, nisi quatenus ad imaginem dei facti sumus? Nam, ut vixit deiser & magnus in diuinis Basilus, imaginis honor ad exemplaris transfertur honorem.* God made man to his Image. In what cause then doe we adoure one another, but in that respect, as we are made to y^e Image of God? For as godly Basil, who is great in diuine matters, saith, the honour of the Image is transferred or conueyed ouer to y^e honour of that thing whence the Image was taken.

*Cyrl in
Catech. 12*

Cyillus reasoneth after the same sort. *Imago ligneae terrani regis honoratur, quantum magis rationalis Imago Dei?* The wodden Image of an earthly King is honoured, how much more is the reasonable Image of God worthy of honour.

It appereth then that man being the Image of God, is for y^e very cause worthy of honour. which thing if it be once graunted (as it is most true) y^e argument of Pope Adrian deriued from y^e honour due to men in y^e they are the Images of God, to the honouring also of such Images, as doe represent holy men, is a most perfect argument.

argument. And that may be shewed at large after this sort.

God is absolutely worthe of al hono- *Time. 1.*
ur, which thing needeth no prooffe.

Man is made according to the I^m *Genes. 1*
age of God, and that also is plaine.

whether this Image consist in grace *Theodo. in*
and in al Vertue, or in reason, free will, *Gen. 4. 20.*
and in the Authoritie of Government, or
in whatsoever thing beside, once the I^m
age of God is the higheste gifte that
man hath in him.

Therefore if any man be worthe of
honour in any respect (as many men are
for diuerse causes) doubtlesse that hono-
ur is due to man specially for that he is made
according to Gods Image.

Rom. 2.

& 13.

If man may and must be honoured,
because he is made according to y^e Image
of God, the Cause of his Honour de-
pendeth of the Image of God which is
in him. For God him selfe is so honou-
rable, that A thinge made accordinge
to his Image, can not be but worthe of
some honour.

Cyri.

Catch. 10.

This being true, the doth it necessarily fo-
low y^e image of an honorable thinge is worthe

2

3

Of the honouring

of Honour, for his sake whose Image it is,
For this particular proposition, man being
made to the Image of God (whose is most worthy
title of honour) is himselfe to be honoured in that
respect, as he is made according to Gods Image:
this particular proposition, I say, depth
derth of this vniuersal proposition, and
of this general reason: Every Image of an
honourable thing is worthy of some honour for
his sake whose Image it is. For if that be
not so, it will follow, that man being made
to the Image of God, must be in such
respect honoured, to the end honour may
come thereby to God.

But if this last particular saying be
true, it is true, for that the other vni
uersal saying is true. As likewise it is
true, that, Plato being a man, is reasonable, be
cause, euery thing that is a man, is reasonable.

If then the vniuersal proposition be
true, that euery Image of an honourable thing,
is worthy of honour for his sake whose Image
it is, then will an other particular propo
sition be inferred also therevpon: to wit,
that the Image of our Ladie, or of S. Paule, and
much more of Christ is the Image of an honou
rable thing: therefore the Images of our
Ladie

Ladie, and
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Lady, and of S. Paule, and of Christ are
worthy of some honour for our Lady, S.
Paule, and Christs owne sake.

Mocke now, O. Jewel, if you haue
either witte, or sense, or shame. Or if
you haue don mocking, then either fume
and treat in vaine, or humbly geue ouer
your blasphemies, and confesse Pope A-
drian to haue had an other maner of dis-
counte, then your understanding blinded
with affectiō could attaine vnto.

Yet to shew farther the weight of
this reason, it is to be considered, that as
God only is honourable by nature (as
copying, as S. Paule saith, to God alone
be honour and glorie) and yet as man being
made of God according to his Image, is
thereby partaker of Gods honour (for
God vnder honour to them that see him)
but in a degree so much inferiour to
God, as the creature is behinde the crea-
tor (for as Theodorētus saith, man hath
the name of Gods image, but not the thing,
that is to say, not the selfe same substance
of God) so, whereas our Lady or S.
Paule are honourable in their own per-
sonages by Gods gift, yet their Images
being

1. Tim. 1.

Rom. 2.

In Gen.

q. 2. 20.

Of the honouring

(being made by the Artificer according to their similitude) ought also to be partakers of their honour, but in a degree so much inferiour to our Ladie and to S. Paul, by how much a reasonable and lyving creature doth excell a representation or similitude, which hath the name only and not also the thing, that is to say, which hath not mans reason or life in it.

Marke the proportion enerie waye. On the one side, God is the principall, and man is made to his Image. On the other side, man is the principal, and a stone or a peece of wood is made to his Image. God maketh man according to his Image of nothing. And that is the power and glory of the Maker, but not of him that is made. The Image of man is made of somewhat, because the Artificer who maketh it, is not able to make it of nothing. and that is the weakness of the workeman, but not any defect of the Image.

Man is not Gods Image by nature, but by creation, neither is the stone or the painted colours mans Image by nature, but by arte. God passeth man in

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finely. Man passeth his owne Image
much in deede, but not infinitely.

wel then, seing some honour is due
to man, because he hath some stepe or
similitude of God in him: surely some
honour also may be due to the painted or
graven figure of a man, because it hath
some stepe or similitude of the mā in it. For
it beareth mans shape, & also his name.

Among al men, none is so truly ho-
norable, as those who continued to the
end of their life according to that Image
of God, wherunto they were first made.
Such are all the Saintes. Moreover
their Images are made in the Faith of
Gods church, to the end other men may be
led by the sight of them, to like ver-
tie and godlines.

Wherefoze there can be no dout, but
that by the force of Gods worde, we are
bound to honor the Images of ¶ Saintes,
because they are made according to the
shape of them, in that behalf as they were
made like unto God.

what say we, if there be a greater
distance betwen God & euē his holy crea-
tures, the betwen our Lady & her image: &

¶ in Dorch

Of the honouring

Note.

Doth not then the honour more quickly
and more certainly, & with lesse daunger
of Idolatrie, passe ouer from our Ladies
image, to her selfe, then from our Lady
her selfe, to God? And for that good
reason may be alleaged. For there is no
comparison betwene God and any crea-
ture, be the creatur made neuer so hono-
rable. But betwene a creature, and
the worke of the Artificer, there is some
comparison.

Isa. 41. 1.

God is an euerclasting efiter and
nature. But the Creature is made of
nothing, and should againe fall into no-
thing, if God wold not sustaine it, and
uphold it. What proportion then can
be, betwene al thing, yea betwene that
whiche is for euer by nature aboue all
things, and that which is by gift made
of nothing, and stil by gift kept from no-
thing? There is doubtlesse no compa-
rison to speake of, betwene God and our
Ladie, or S. Paule.

But betwene our Lady and her
Image, there is at the leaste some pro-
portion. For they are both made, both
consiste of materiall Elementes, both
subiect

subiect
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of God.
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subject by nature to corruption, and both kept from nothing through the goodnes of God.

¶ It cometh to S. Paule and our Ladie, maye must be honoured for Gods sake, who is so farre distant from them by nature, and in whose Image they approche so tenderly and scantly: how much more may the Image of our Lady be honored for our Ladies sake, the which her image approacheth neerer to her in nature, then she doth approche to God.

¶ Moreover, the Image and similitude of God in vs (consisting rather in bene and grace infused into our soules from God then in our natural substance) may be diuined & darkned: insomuch that many men haue not ben ashamed to be Images of God, but haue bene principally worshipped as Gods which is the same it is known of Jupiter, Mars, and Venus. But our Ladies Image being only knowne, or called by the name of her shape & Image, can neuer be principally worshipped as our Lady herself. For then it is not more than only shape or image of our Lady.

¶ In So

Of the honouring

So that it is a contradiction to say, it is
only our Ladies Image, and yet it is
our Ladie her self.

The like would haue chaced to men,
if their names had ben to be called Gods
created Images. For then they could ne-
uer haue ben principally worshipped, un-
der that name, as Gods, but only as the
Images of God. But for so much as
they were not alwaies called nor taken
for Gods Created Images, they were ac-
cused as Gods them selues. And in dede
the more they had in them selues of rea-
son, of vertue, or of power, the sooner they
were to much honored by ignorant men.
Likewise the farther of, al Artificial Im-
ages are from life and reason (they haue
in dede none at al) the farther they are
from the danger to be worshipped as
Gods.

Let this suffice for the first reason
whereat M^r. Jewels wisdoms mocketh.
And wh^o he hath answered it as I make
it (and not as he according to his wor-
shipping custom wil turne it, and make my
argument anew) then time wil trie, wh^o
hath the trith.

The like
discourse
D. Chry-
some
maketh
Rom. 3. ad
Collossen.

It w^o
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It were infinite thus to amplifie every reason, which is alleaged in the seventh most learned Councel. But I will touch only a few of them, leauing it to the Readers iudgement, to weigh by this one example, the gravity and brenia of those holy fathers (who comprised long discourses in very fewe wordes) and the light braines of these newe brood hereticks, who reppone they can nos

The same Pope Adrian doth also bring an other Testimonie out of holie scripture, which now foloweth.

In ep. 41
Constant.
ad. 2.

Isaiah hauing sene the vision of the Lord, whose toppes touched Heauen; & the Angels of God going vp and downe vpon it, and hearing God say to him, All that is vnder the earth shall bee blessed in thee; and in thy seede, raise vppes in the morning, and make the stone which he had rolled vnder his Head, and he raised it vppes for a Monument (or stauis sing Image) poverring ouer vpon it. And he named the place (which was before called Babel) Bethel, That is to say, the house of God.

Gen. 28.

Erexit in
rituum
sex in sta-
tuam.

And

Of the honouring

And he bowed to offer there, the tithes
of al things at his returne. This stone (said
he) which I haue reised vp for a Monument
shal be called the house of God.

This stone thus set vp, was made
thereby a manifest Signe, Monument,
Image, and representation to Jacob of
Gods promise, and of his vision. The
same stone erected or set vp for a Monu-
ment, in a place named the house of God,
both declare, that Images may be set
for a good remembrance in Christian
Churches, which also are the houses
of God. The pouring of oile upon the
stone, and the bowing to offer the tithes
of his goods there, doth shew the
stone to be singularly segregated and se-
parated from other common prophane
stones, albeie not for the stones owne
sake, but for the honour of the Divine
promise there heard, and of the heavenly
vision there seene, whereof the stone
made an Image.

Now when a stone which was be-
fore common, is sette above a common
stone, and preferred not onely before
things of the same kinde, but also before
grasse

crasse, trees, and beastes (which are of
higher degree in nature, then ordinari-
the stone should be of) is not that the
making of the stone to be a reverent and
honorable Monument: it is
now because every Image is the
figure and signe of some truth. *Super Ge-
nes. quest.*
He saith also, that this stone was sette
in Gods House and Temple
should stand forever in the same place. And
poning of oile vpon it, was a prophesie
belonging to Christ, who by his in-
carnation was anointed the Heade of
the Church, and according to his Man-
ner of vision, he was no Idolatrie, for
he was not to be adored, but to be
loved and to anoint the stone with oile
was as much as to say, that Christ
was the true God, and that he was
the true Son of God, and that he was
the true King of the world, and that
he was the true Lord of the Church, and
that he was the true Saviour of the world.
And when the stone was set in the
Temple, it was as much as to say, that
Christ was the true God, and that he
was the true Son of God, and that he
was the true King of the world, and
that he was the true Lord of the Church,
and that he was the true Saviour of the
world.

Lacob

Of the honouring

Iacob did not adore the stone, nor made sacrifice to the stone nor called it God, but the house of God. So moze may we adore an Image made of stone, either with godly honour, or els with any honor at all for the stones owne sake, nor we may nor make sacrifice thereunto, nor call it our God, nor thing of God, that is to say, the Image of that Saince, whose shape it beareth the which Saince is of God. And in that respect, whyles we reuerence it as it is appointed to serue a godly Image, God is the last ende of our honour.

But as the anoynting of King Saul made him so Honourable, King David would not lay his hands upon the Anointed of the Lord: So the setting of the stone for true Religion sake, sheweth it to haue been made a reuerent Monument, which neither Iacob nor any other good man would haue serward haue pulled downe, but rather he would purposely haue gonne to that place to haue honoured God there, like as Eusebius doth witness, that euen in his time the place was reuerenced, where the thye Angels appered to Abraham.

2. Reg. 24.

Iacob. 27
o p. 200
Angol

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And that God doth preferre one
place before an other, it is euident in A-
dam, whome he commanded to go into Gen. 22.
the land of vision, saieing: there thou shalt offer
thy sacrifice, a whole burnt offering vpon one of
the hills which I shal shew to thee. And this
is thought to haue ben the very same
place, where Iacob also did sette vp this
monument: so that some one Monumēt
in place may lawfully be honored aboue
another, in respect of God and of his
friends.

The same Iacob also adoured, as
the scriptures teach, the toppe of Iosephs Gen. 35.
rod or Scepter. That is to say, hee
bowed downe towards it, and shewed
him selfe to reuerence it, and in it to
honour the holy Crosse or scepter and roy-
all power of Christe, whose Image he
did adore.

wherevpon Sedulius writeth:
*Sicut designat regnum Christi in fine seculi Sedul in
monumētum, sicut ipse Virgam filij sui adorauit. c. 12. Heo-
bre.*

He doth betoken mysticallie, that
the Kingdome of Christe, must be ho-
nored in the ende of the world, even as
Iacob

was not ashamed to beare a litle while
the ensigne of his sonnes power, where
the figure of a greate thing that should
come after, was betokened. Lette not
us then be ashamed in like case to esteeme
nothing of a baser condition then we our
selues are of, when it is the figure of a
greater thing then we are.

Note.

what shal we say of that Vision of
Moyles, when he saw the bush a fire, &
yet not consumed? Said not God to
him at that time, Moyses, Moyses, approche not
her, put thy shewes of thy feete, for the place
where thou standest, is holy ground? Could
the ground which was without reason
or sense, yet be made holy?
If it was in deede holy for his pre-
sence who spake out of the bush, and be-
ing holy, it might not be troden vpon
with Moyles shewes, seeing the abstei-
ning to tread vpon it; is the doing of a
certaine honour to it, may not an image
which is appointed to bring vs to the re-
membraunce of holy things, be also holy?
and being holy, shal it not, according to
this Example, be reuerenced some way
or other?

Exo 3.

what

Of the honouring

2. Reg. 6.

What excellencie honour gaue Dathan
to the arke of God, when he danced before
it, and became like a foole in the sight of
fooles, & he might be rewarded as a wise
man in the sight of God? And yet the ma-
terial Arke was but a shadow of the

Num. 21.

The brazen Serpent being set vp
signe, for a signe, and the children of Israel
being commanded to looke vpon it, & being
thereby healed, did it not shewe euident-
ly, that an Image may be sette vp to be
looked vpon, and that by looking on
God may succour vs, if we vse it only
that purpose, for which it was sette vp

4. Reg. 18.

But if we make the signe to be the thing
it selfe (as the Jewes dyd) that is in deed
a most miserable seruitude, and suche as
more easily sell vpon carnall Jewes
who commonly were inclined to make
euery thing their God, then it is like
that vpon those, who Christ hath deliuered
fro such blindness and thraldome. But how
soeuer a thing be well or euil vsed, it is
proued by this example of the serpent, & an
Image being vsed (as an Image ought to be
vsed) may be reuerenced & chueniethly re-
uerenced for the truthes sake which it signifieth.

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When the children of Ruben, of Simeon, and of the half Tribe of Manasse build an Altar in the Land of Chanaan, *Iosue, 22.* to make sacrifice vpon it, but only for testimony betwene them and the other Tribes their brethren, what was that, but only the Image of an Altar? But yet it was an honourable Image, because it bare the name of Gods Altar, and because it was a remembrance to them, *ut sentirent Domino*, to theend they seeing it, might remember to goe to the true Altar of God, there to make theyr lawfull sacrifice.

In the law of Moyses God willed *Exod. 25.* that Angels to be made, and to be sette vp in the syde, ouer the Arke, theyr faces looking toward the Propitiatory, & thence promised to speake vnto Moyses, and by him to shew his pleasure to the Children of Israel. These grauen Angels were manifest images of the highest order of Angels (sauiug one) which is in heauen. They were made with faces of beautiful yong men, and were commanded to be sette vp of God himself, in the Holy of Holies, which *S. Hierom* witnessech

Of the knoweing

Hier. epi. ad Marcellan. venerabilis viri Iudei sancti quia Cherubini erat.
 witnesseth the Jewes to haue worshipped
 and thereby proueth to Marcella, that
 much more the Sepulchre of Christ in
 Ierusalem ought to be worshipped.
 If then the Jewes, being as yet
 not made free in spirite, neuertheless
 worshipped the Holy of Holies, and that
 (as S. Hierom there saith) because the Cher-
 ubims, and the Propitiatory, and the Arke of
 truse were in them, much more in the time
 of spiritual liberty, when grace abound-
 eth, and the knowledge of God is so
 spread by the holy ghost in our hartes,
 that we neede not to feare idolatry (as
 the Jewes needed) much more now
 holy Representations and Images may
 be sette vp in our Churches, and may
 also be worshipped of vs.

Matt. 27. And so; as much as (the Weile of
 the old Temple being rent in sunder
 at the time of Christes passion) all
 that was hidde in the Lawe, is now
Artic. 14. sette open to vs, M. Jewels answers
 (which he maketh to Doctour War-
 ding) wil not serue, to say, that those
 Images were sette vp within the
 boile, whether none entred besyde
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the Bishopp
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And e

the Bishopp. For now the body and
lower part of our Churches is that
which vs, which the place inclosed
within the Veile of the Chauncel was
unto the Jewes.

we then may in the state of the
new Testament as freely haue Images
in our open Churches, as the Jewes
had them in their Chauncel or secret
hesty. And yet if their whole Tem-
ple was an Image of Chyistes bodie,
(as in dedde it was) they also had *Ioan. 2.*
an Image openly sette vp before theyr
eyes.

Yea but we may not honour Im-
ages (saith Maister Iewel) As who
should say, the Temple was not ex-
ceedingly honoured of all the Jew-
es in the Law. For where soeuer
the Jewes were in all the worlde,
they prayed to God turning theyr fa-
ces toward the Tabernacle or Temple.
Whereof King Salomon saith, if the peo- *3. Reg. 8.*
ple going forth to battaile prae toward the
house of God, he wil heare theyr prayers in
heauen.

And therefore the Prophet Daniel
being

Of the honouring

Dan. 6.

Heb. 10.

being now in Babilon, yet opening his chamber windowes, he prayed toward Ierusalem, where y^e Tēple of God was wōt to stand. It was a great honour doubtlesse to y^e material Tēple, so to be vsed, notwithstandinge for his owne sake, but because it was an image, yea rather a shadow of Christ. For an Image is more then a shadow, as S. Paule saith, *The Lawe had a shadowe of good things to come, and not the self image of the things.*

If then a material Temple being but a shadow of Christ, that is to say, a dark Image, only shewing that Christ should come in a body, but yet not able to tell what kind of body it should be: yf that Temple being so but a shadow of Christ, was yet adored for Christes sake who was not then in flesh: how much more shal an expresse image of his body, the which body is now really vnited to him, how much more shal that Image so nere representing his shape, be adored & worshipped for his sake, of those who will performe that in the new Testamēt, which the Law prefigured?

Neither ought this honour which

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is geuen to Images, seme absurd to any man, if he remember, that the honour geuen to them, doth goe vnto the principal truth which is figured: the which relation and passing of honour from one thing to an other, if he take away, I ask him, by what meanes he geueth godly honour to Chyistes natural flesh?

Surely if he wil goe no further, but to the only nature of flesh, as flesh, it may not be worshipped with Gods owne honour. But because the flesh of Christ must be respected, as a thing vnited to the Godhead in one person: for the respect and truth also of this vnion, we ought to geue y^e same honour to Chyistes flesh, which we geue to God. For it is made the flesh of the natural Sonne of God.

Seing then a thing may be honoured above the condition of his owne nature, for another cause (although the vnion be a greater cause, why Chyistes flesh shoulde be honoured, then the relation which is betwene the Image and the first (ample) yet herein they agree, that eche of them is honoured for an other true respect, beside that which is in the nature of the stuffe

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Of the honouring

of matter whereof they consist.

Christes flesh is not God, but it is
united to God. Christes Image is not
Christ, but it is referred to Christ. The
union is higher then the relation, there-
Note. fore the honour due to it is greater, but
the relation is one degree of a certain
union: therefore some honour is due to the
image, for that it is referred unto Christ,
for every image is referred to the thing,
whose image it is.

Marci 12.

Christ being demanded, whether
tribute might be paid to Cesar or no, cal-
led for a penny, and having learned that
it bare the Image and inscription of Ce-
sar, said, render therefore those things unto Ce-
sar, which belong to Cesar. Did he not here
evidently teache, that every Image be-
longeth to that truth, whose Image it
beareth?

If this be Cesars Image, geue it
then (saith he) unto Cesar. As who
should say: the very shape, the very in-
scription, the very foorme, and print
thereof, leade you to consider, that this
coyne may lawfully be geuen to Cesar.
Even so doth every image lead us to that
truth,

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truth, whereof it is the Image.

If then the Image belong to the truth, the honour of the Image belongeth to the honour of the truth: and consequently, when the truth is worthy of honour, the image thereof is (for the truthes sake) worthy of some honour.

I omitte in this place to prosecute at large such holy Scriptures, as doe shew the Signe of the Crosse to be most honorable. (And yet the said Signe being the similitude of Christ redeming vs by the Crosse, is a very true and perfite Image.) For Amalech was overthrowen by the signe of holy representatiſ which Moyses made, when he prayed to God with his handes lifted vp and spreade
Exo. 17.

And because Moyses did not spread and hold vp his handes by chauce, but prophetically, that is to say, betokening and imitating that forme and shape, wherein Christ would redeme the world: for the cause, the lifting vp of his handes was an Image. And who may doubt, but it was an honorable Image, which God did honour

Of the honouring

& comend vnto vs by a miracle wrought therein.

For when Moyses held vp his hands, Israel overcame, but yf he did neuer so litle slacke them, Amalech overcame. What meant this, but to shew, that the Signe or Image of lifting vp Moyses hands, was so holy, so reuerend, so honorable (for Christes sake, who should spread his handes vpon the Crosse) that by it the people of Israel overcame: we may therefore and must honour the Signe of the Crosse, in whatsoeuer stuff or matter it be made. And by the same reason, we may honour euery Image, which expresseth and followeth y^e shape and forme of a holy thing.

Ezech 1.9 By this Signe of I hau, that is to say, of the Crosse, those were marked in the forehead (as Ezechiel witnesseth) who hated Idolatry. And shal we now think, that the honouring of the same Signe is the committing of Idolatry? Those that had I hau (the Signe of the Crosse) were not slain corporally: and think we now, y^e those who haue it and embrace it, shal be slain euerlastingly?

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Make a new Bible, yf you can (M.
twel) for certainly the old Bible will
be the Signe of the Crosse worshiped.
be the new also : because p same Signe
is called The Signe of the Son of man, which
shal appeere in heauen at the day of iudge- Math. 24.
ment. Neither doth it skil, whether the
Crosse it self where vpo Christ died, or the
Signe there of made in the aier, shall ap-
peere, or els whether Christ stretching out
his armes will make that Signe vnto
vs.

Euery way that Signe shal appeare,
to the confusion and bitter damnation of
those, who now hane throwē down that
Signe, wheresoeuer they could come by
it: vntill they repent, whiles yet the
vertue of that Signe may be applied to
them.

A thousand tymes, what say I, a
thousand? Euerlastingly accursed is he,
that hateth or destroyeth any one iote be-
longing to Christ, be it neuer so far distāt
from his holy flesh and person. A far
bigger booke then this present is, wold
not serue to shew, what honour is due to
the Signe of our Redemption.

when

Of the honouring

Act. 5. When Saine Peter walked in the
streetes, the people couered to lye only
within the cumpasse of his shadow.
And why so? Because they saw God
worke miracles by his handes. Now
they discomfited thus with them selues,
"If this man be so well beloued of God,
succury any thing that belongeth to him,
is here and acceptable vnto God. There-
fore yf we may but attaine to haue his
shadow come ouer our bodies, we are
safe. The like said the faithfull woman,
Mat. 9. who was cured of her bloody issue.
If I only may touche his garment, I shall
be safe.

Verily the Image of Christ is sum-
what of his: otherwise it were not his
Image. Therefore yf a man had that
faith, as to belene that yf he might touch
or only see his image, he should be safe,
I see no reason, why that faith might not
make him safe. Sithens as the tou-
ching of the garment staid not there,
but the faith of the woman went vnto
Christes owne person: so the seing or
touching of the Image, is not the end of
our affiance, but only Christ him self,
whose

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whose Image it is. But our faith in Christ appereth so great when we looke to be holpen by his Image, that we iudge him so almighty, so infinire, so present euery where by grace, that the least thing in y^e world belonging to him, yea though yt were much lesse then his Image, is able to doe vs good. whereas the Heretickes tye all things to his person, and nothing to his other instruments.

Much more might be said in this behalfe (as in the senenth Council it is to be sene) but I will contente my selfe herewith, telling Master Jewel, that he is ouer impudent, to scoffe at the holy Scripures alleged by the mosse graue Senate of three hundred and fiftie Bishops, not only to be consyde- red as learned, wise, and good men, but also as gathered together *In the name of Math. 18.* Christ, vyho promised to be in the middest of them. And no meane Christian doubteth, but that he performeth his promise.

How God is the better worship- *Ioan. 4.*
ped in spirit and truth, for such conuenient
honour

Of the honouring

honour as is geuen to Images, in respect of the truth which they represent it shalbe declared, when I will inter of the profite which we take by Images.

a cap. 2.

b cap. 10.

c cap. 30.

d cap. 1.

e cap. 2.

f cap. 13.

Psal. 9.

Psal. 2.

21. 88.

Isai. 60.

61. 62.

To make an end at the length, that euer ^a Isaie, ^b Ieremie, ^c Ezechiel, ^d Micheas, ^e Sophonias, ^f Zacharias, or King Dauid say of the destruction of Idols in the tyme of grace is utterly voyd and of none effect, yf it be not lawfull to worship or to adour Images.

For all the whole Church of Christ that great Church, I say, which is spread throughout all Nations, hath in all Temples and Chappels, where Christes name was called vpon, alwaies, and specially after the tyme of Constantinus the great. (who restored the Christians to that libertie of worshipping God, whereof the Prophetes had spoken) sette vp and vsed reuerently the Images of Christ and of his Saines.

If now to honour Images after that sort, it be to committe Idolatrie (as our new Gospellers charge vs) Idols haue

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me not ben taken away by Christ, and
the Prophetes of God are made Ipers.
But much safer it is to thincke, that to
seeme holy Images for that honorable
truthes sake which they shew, is rather
help to the true worshipping of one
God, then any Idolatry at al.

That the Signe of the healthful Crosse was
honoured in the first six hundred yeres,
and of those two grosse ignorāces in M.
Iewel, thinking the Signe of the Crosse,
not to be an Image, or that to haue the
Signe of the Crosse, in great regard for
Christes sake, is not to worship the same
Signe, and consequently to worship an
Image.

The 12. Chap.

When we speake of worshipping
ping the Crosse, we may either
meane the material Crosse,
whereupon Christ suffered, or els the
Signe and Image thereof. The mate-
rial wood of Christes Crosse is not only
holy for the Signes sake (whereby it shew-
eth him who died vpon it) but also for
that

Of the honouring

that it was sacrificed to Christs blood
& was y^e Altar wherevpo^r y^e sacrifice
our reconciliatioⁿ was offered, & y^e instru-
ment of our redemptioⁿ, whereby it is a hol-
relique also, and not only an Image.

When y^e wood was found by Helena
Ierusalē, a person dead, or diseased and
to death (or both) was thereby restored to
health as 1. *Auffinus*, 2. *Sulpitius*, 3. *Cre-*
crates, *Theodorētus* & *Sozomenus* do
witness. And y^e particles or peeces ther-
of were sent in the first six hundred yēer
from one faithfull man to an other, for
the greatest treasure that might be.

This Crosse found by Helena, is
called of *S. Ambrose* the standard of saluati-
on, the wood of truth: yea life it self. But because
this honour may be certainly knowne to
be geuen to this Crosse, not as it is a
peece of wood, but as it is a Relique of
an Image, & a representation of Christs
death vnto vs, *S. Ambrose* in the same
place saith by Helena, *regē adorauit, nō lignū*
utique, quia hic gentilis est error, & vniuersitas im-
piorū, sed adorauit illū qui pendē sit in ligno. He-
lena did worshippinge the King (to wit
Christ, and not the wood, for this is the
Gentile

1. *Ecclef.*
hystor. li. 10
cap. 8.

2. *Sacra*
hystor. li. 2.
tripart. li.

2. *cap. 1^o.*
Paulinus
Epist. 11.

Gregor. li.
7. Ep. 129.

De obitu
Theodosij.

his error, & a vanitie of þe wicked, but
 he worshipped him, which did haue on the
 wood. And againe, whereas an hereticus
 might reply, þe no honour at al was due
 to the wood, no not in that respect as it
 belongeth to Christ, S. Ambrose answereth
 therewith: *Non in solentia ista, sed pietas
 cum defertur sacra redemptioni.* This is
 no insulency but godlines, when honour
 is given to the holy redemptor. So that
 the honour don to Christes Crosse goeth
 to Christ himself who redeemed vs.

Again, S. Ambrose maketh the per-
 diant Jewes with greefe to say: *Ecce &
 crucis in honore est*, behold the naile also is
 honoured. *Et quem ad mortem impressimus,*
remedium salutis est & que inuisibili quadam po-
 testate de noues torquet. And the naile which
 was in, to kill him, is a remedy to
 our death, & it tormenteth the Deuils
 by a certain secrete power. *Ferro pedum eius
 legi inclinantiur.* Things are bowed to the
 iron of his feete.

Thus haue we a plaine doctrine, that
 the wood, and naile, and yron are to be
 honoured, & to be worshipped or bowed
 unto, not in that they are material wood,
 and

Of the honouring

and a material naile (for then they shoulde be worshipped for theyr own sakes, and not as Images) but in that they haue relation to Christes hands, feete, deare and passion: that is to say, in that they are reliques of Christ, or Images and representations of an honourable truth by vs. Therefore we haue learned by Saint Ambrose, that the Images of honourable things ought to be honoured, as they are Images, and not otherwise.

Eccles. li-

for. li. 10.

cap. 8. li. 6

cont. Iul.

in 3 third
chap.

The wood of the same Crosse is also called by Iustinus, blessed, by S. Cyrillus pretious and healthful, not yet as it is worshipped but as himself saith, because it leadeth to the memory of Christes death, whose wood is alleaged before. Verily for wood to be honoured for an other honorable thing sake, to whome the honour of the wood is referred, that is no more to say, but to be honoured in that it is an Image.

And in this respect the Auncient Bishop Paulinus doth witnesse, that the same Crosse of Christ had a Church and secret place made at Jerusalem, where might be honourably reserved. *Quam Crucem Episcopus urbis eius quotannis, cum pascha*

Domini

*domini agitur, adorandum populo princeps ipse
herantiam promit.* The which Crosse (of
our Saviour) the Bisshop of that City
(of Jerusalem) byngeth forth every yere
at the Easter of our lord, to be adored by the
people, himself being the first who doth
worship it.

Much more is said there, & likewise
in many other fathers, concerning y^e said
Crosse of Christ. But what neede particu-
lar witnesses, for so much as the whole
Church of Christ hath kept these twelue
hundred yeres together, y^e Inuention, and
thirtie hundred yeres, the Exaltation
of the same Crosse? So that to doubt of the
honouring of y^e Crosse, whereon Christ
died, it is to doubt, whether it be day, whe-
ther he son shineth brightly. Concerning y^e
right y^e Image of y^e same Crosse, y^e testimo-
nies of y^e Primitive Church are so famous
& well known, that B. Jewel doubteth
not to say:

Few. The signe of the crosse, I graunt, emōg
the Christians was had in great regard, etc.
Sander. Yea thereof he sheweth both
reason, and examples at large. what is
it then, wherewith he disagreeth from vs?

S Jewel

In his
reply
Fol. 500.

Of the honouring

1. *De corona militis.* Jewel. It is not the Crosse, nor the signe of the Crosse, that we finde fault withal, but the superstitious abuse of the crosse.
2. *De spir. S. c. 27.* Sander. why is it not shewed, what the same superstitious abuse is? For if it be a thing used in the whole primitive Church, it must not be called a superstitious abuse. For *St. Basil* hath submitted himself to the first six hundred yeres. we signe our foreheads with the Crosse (as 1. *Tertullian* witnesseth, that the Church did in his dayes) and those that are baptized (as 2. *St. Basil*) or hushopped (as 3. *St. Cyprian*) and we consecrate all our Sacraments, Churches, Altars, with y^e same Signe of the Crosse (as 4. *St. Augustine*) & diuers auncient Fathers haue taught vs. we beate it before vs in our processions (as 5. *St. Chrysostom*) & ble it at y^e halowing of the same, as *Auctor* witnesseth y^e 6. *Eusebius* did: we confesse Miracles to be wrought by it, as 7. *St. Hieron* sheweth, & venim, & witchcraft to be made void therewith (as 8. *St. Athanasius*) & y^e Devils to be put to flight thereby (as 9. *Lactantius*) haue taught vs.
3. *Ad luc. baianum.*
4. *Serm. 19 de sanctis.*
5. *Sozome nus lib. 8 c. 3.*
6. *Lib. 2. De persecut. Vand.*
7. *In vita Hilarion.*
8. *de incarnat. verb.*
9. *Lactan. li. 4. c. 27.*
10. *De visitat. in fir.*
11. *3. Conc. c. 3.*
12. *in Trul. Damasce. li. 4. c. 17.*
13. *we 10. reuerence and worship it, as the*

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both do, and taught vs to doe.

And surely y^e which hath power to
doe those things which I haue now re-
ferred, must needs be a worshipful signe,
sith it hath some of his vertue in it, vvhich
is God above all things Blessed for euer y^e latchet
of whose shew we ought to reuerence. So
y^e we neede not woder, if S. Chrysostom said
not only y^e Crosse it self whereon Christ
died, but also eius figuram & effigiem colendam
admandamus esse; that y^e figure & shape of y^e
crosse ought to be worshipped & adored.

Rom. 9

Orat. 1. de
ador. crucis.

For the honour of this glorious signe
of Christes death, the Emperours Theo-
dorus and Valentinianus made a Law
to these words: Cum sit nobis cura diligens
per omnia superni numinis religionem tueri: signum
Saluatoris Christi nemini licere vel in solo, vel in
fide vel in marmoribus humi positum in scalpe-
re, vel pingere, sed quocunque reperitur tolli,
grauissima poena multandis, si qui contrarium
factis nostris tentauerint, specialiter imperas-
mus. whereas we take diligent care to
defend in all poynts y^e Religiō of God, we
specially commaund, y^e it shalbe lawfull for no
man to graue or to paine the Signe of our
Saviour Christ in the ground, or in flint, or

Cod. Theod.
Tit. 11. 1.
vnicuique.
Humi pos-
sitis.

In the
ground.

Of the honouring

in marble stones lying on the ground, but wherefoeuer it is found, we commaund it to be taken vp, vnder a most greuous foeteite to be paid of them, if any shal attempt the things which is contrary to our lawes.

De obitu
Theodosij.

Then the same thinge S. Ambrose said by Helena, *metuebat calcare sacramentum*. She feared to tread vpon the holy Signe of Sanctificatio. was not this a kind of honouring y^e holy signe of the Crosse, when for y^e honour thereof it is forbidden to be graue vpon the ground, least it should be dishonoured, if it were troden vpon? This law being written so long past, and preserved so notably these elcue hundred yeres in y^e body of the ciuil Constitutions, M. Jewel could not see: but he went to one Peter Crinite a mā of very late yeres to lern of him this auncient law, as though he knew it better then Iustinian. And when he had scraped out an obscure apparence therof, he englished it falsely, as I will shew hereafter.

But seing neither Helena, nor the Emperours wold haue be a feard to haue troden vpo two straws, or two rushes,
or two

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of two thynges lying by chance a Crosse,
what is y^e matter, why they wil not haue
a painted or grauen Crosse troden vpon?
Surely because there is not only a natu-
ral or a casual crossing of bars therein,
but there is also a holy image trode vpon,
that is to say, such a thing is troden vpon
as was made of the Christians purposely
with this faith and loue toward Christ, to
haue his death honorably remembred: so
that when such a Crosse is troden vpon,
the Faith of Christians, yea the Death
of Christ is trode vnder fecte. But what
need we proue y^e the signe of the Crosse
was in old tyme honoured? M. Jewel
himself confesseth it, saying:

Jewel. The Signe of the Crosse, I
graunt, among the Christians was had in
great regard (and after) for that most wor-
thy price which was offered vpon it.

Sander. Is not this all one, as yf in
other words he said, y^e signe of the Crosse
among the Christians was adoured, wor-
shipped and reuerenced: for yf the great
regard which was had of it, was had be-
cause the most worthy price of our re-
demption was offered vpon it, sithens a

§ in great

Of the honouring

great regard had to a thing for Gods sake, and in the respect of his Religion, is a kinde of worshipping: *Ex.* Jewel hath graunted to vs, that the signe of the Crosse was honoured in y^e old time. O what difference is there, betwene having a great regard to a thing for Gods sake, and honouring the same?

Gal. 5. If I esteeme my neighbour for Gods sake, surely therein I honour, and serue, or worship my neighbour, according as *S. Paule* saith, by loue serue ye one the other. Now it is well knowen, that euery seruant regardeth & honoureth his master, and in him (yf he doe it for Gods sake) he honoureth God much more, for whose sake he esteemeth and reuerenceth his Master.

Gal. 5. For the end why euery thing is don, is more worth, and more to be respected, then that which is don. And therefore he that loueth his neighbour for Gods sake hath in one word fulfilled the Law, as *S. Paule* teacheth; because in such a loue of his neighbour, the loue of God is more principally contained.

Even so it is in regarding the
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Signe of the Crosse for his sake, who
died vpon it. For both the Signe is
honoured, and much more thing which
is signified.

I knowe every regard is not com-
monly taken for a wooshipping, but
it is so in his kinde, as, when a man
regardech money so much, that he come-
th to haue more then he needeth, doth
not S. Paul name him the yershipper of
his. And yet he perhaps intendeth not
purposefully to set vp his gold before him,
and to fall down befoze it, and so to wor-
ship it.

Colos. 3.

But in that he regardech it so much,
as in deede minding to goe beggarly, to
sare miserably, or to vse extortion, and
to lette his neighbours about him to die
for hunger, rather then to spend his mo-
ney vpon himselfe, or his neighbour: this
man doth in truth wooship his money,
and wooshippeth it whē he should not
do so, although himself neither say, nor
thincke so much.

Right so, if any Jewel were assured,
that he had a peece of Christes owne
Crosse, and were of the minde to keepe
it so safely,

it so falsely, and to regard it so intently,
that he would preferre it before comyn
wood, yea before all gold and silver for
his sake, who died vpon it (which to do
is no vnlawful thing, but good and ver-
tuous) euen that regard of his, shoulde
be a worshipping and honouring of it,
though he did neither kysse it, nor lay
downe prostrate before it. For it is the
munde, much more then the body, which
determineth and causeth worshipping or
honouring. In so much that yf the munde
shoulde take y^e peece of wood to be God,
the mā shoulde be straight an Idolatour.
Yf againe he shoulde take it for no better
then a comyn peece of wood, he shoulde be
blasphemous against y^e deare of Christ.

For yf Christ vouchsafed to segre-
gate and discern it from other wood, in
making it alone of all woods the instru-
ment of his passion, ought not y^e likewise
to regard it thereafter?

Yf then the great regard of the signe
of the Crosse being had for his sake, who
died thereon, be a certain worshipping
of the Crosse: seeing the signe of the
Crosse is an image, what Jewel is
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forced by his own words to confesse the
worshipping of images. But here let him
answer for himself. I have not hitherto any way proved,
that this Crosse was an image; or that it
was set up in any Church, or that it was re-
verenced of the people. Certainly the letter
that Ezechiel saw in a vision; the Crosse that
Constantine saw in the aier, the marks that
were either stained with water, or burnt
with fire; the laborers garments, the secret
mystical letters in the Temple of Serapis:
The cognizans of the crosse painted, or gra-
ven on flags, banners, targets, and coynes,
and only barres laide a crosse, & no images.
Sander. who euer heard of such a blind
garrantie? Are not those Cresses, or ra-
ther those Signes, which follow, intimate
taken, and sette forth Christes owne
Crosse, whereon he died, or els the same
shape, wherein he hong with his armes
spread abrode, are not such Signes, the
images of Christes Crosse? what call
est thou an Image? I thought an image
had ben the likenes or similitude of the
shape of one thing, which hath ben taken
according to the samplar of an other
principal thing, as I alleged before
out

Of the honouring

out of S. Gregory Nazianzene.

lib. 4.

Theolog.

If then the Crosse, wherof
Jewel speaketh, were the similitude
Christes own Crosse, which is the pri
cipal pattern of al our holy Signes, wh
meaneth he to say, they be the Image
Let him the shew vs the definition of
Image: per lette him tell vs, whether
that inward sense of man, which is call
the Imagination, be not such, as either
ceaneeth of the common sense Image
already formed, or frameth Images
itself, by compounding those things to
gether diuersly, which it learned before
one by one.

For either I conceane a Tree, as
deede the Tree is, and then the Image
thereof is already extant before that
vnderstand it, or els I adde to a tree
wings of a bird, the taile of a fish, and
foote, and then althoughe my Image
(so compounded) be monstrous, yet
every thing alone hath a truth, wherof
to the partes may be referred.

To my purpose it suffiseth, that
the Imagination, is named of conceaning
Images, so every thing really extant, the

may be im
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Jewel sho
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ing thing
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Image. v
in Image
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Jewel. Aga
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Sander.
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m

may be imagined, or conceived in the Imagination, may haue an Image thereof. which thing I speak, least perhaps Jewell should think, that an Image must be alwayes meant, either of the shape of a man, or els of a beast, or els of some living thing. whereas in dede, seing I may imagine a stone, it also may haue his Image. why then shal not there be also an Image of the Crosse, sithens we may imagine a Signe of Christes Crosse?

Say (saith **Jewel**) al such Crossees are barres laied a Crosse, and no Images. good say: If barres be laied a Crosse for y end to imitate y barres laied a Crosse, where Christ died, or y Crosse of his own body, whereon his head stood upward, his feet downward, & his armes stretched forth the syde, al Crossees, I say, y are made to represent that Crosse, are most truly Images, because they depend of an other principal truth whose shape they expresse. Jewell. Againe, the same Crossees were not set vp in any Temple.

Sander. Not these in dede, that were in the field, or in private houses; but others like to the were set vp in y Temples,

That
may haue
an image.
which
may be
imagined.

Of the honouring

de miras
culis S.
Stephani.

as the storie of S. Stephes image pe-
red in a vesse and hanged vp before
own Sepulcher with a Crosse upon
shoulder, doth evidently witness. y^e wi-
storic Eudodius the Bishop of Chal-
Astrike, writing about S. Austines re-
hath at large set forth, as it may be
in a booke of S. Augustines Sermo
printed at Louan apud Hieronymum Vre-
Anno Domini 1564.

Jewel. The people were not taught
kneele down to any Crosse, or to lay
haile O Crosse our only hope.

Sander. It is a marvell that the p-
ple were not taught to see that, wh-
it is well known they did, and
did it not only without reprehension
they preachers and Bishops, but
they should haue ben reprimed, if
had refused to kneele downe, or to ad-
the Crosse.

Sozomenus speaking of Saint
thaeles Church in Constantinople, tell
this storie. Probianus cum dudū Paganus
postea factus Christianus, aliquatenus dogma-
quebatur. Torius vero salutis causam, id est, sa-
rissimam Cruz volebat adorare. Hanc hab-

Histor.
trip. li. 2.
cap. 19.

sentent

Probianus Divina virtus apparere signum monstra-
 cruce, quod erat posuit in altario eius Ecce
 et aperte patefecit, quia ex qua crucifixus
 Christus, anima que ad utilitatem humani ge-
 neris salutem, quolibet modo prater virtutem
 mundi crucis gesta non essent, neque ab Ange-
 lis, neque a pijs hominibus.

Probianus, being sometimes a Pa-
 gan, but afterwards made a Christian, did
 some parte follow the doctrine of the
 Christians. But he would not adore the
 Image of our health, that is to say, the
 holy Crosse. He being of this mind, the
 divine power appeared unto him, and
 showed to him the Signe of the Crosse, that was
 set on the Altar of S. Michaels Church.
 He did manifestly declare, that from the
 place wherein Christ was crucified, all
 things which are done for the utility of
 mankind, were not done by any meanes,
 neither by the holy Angels, nor by godly
 men without the vertue of the Crosse, which
 ought to be adored.

Here it is evident, y both there was a
 signe of the Crosse set up on the Altar of
 Michaels Church, & also y Probianus
 was accepted as yet no perfite Christian,

for

A Signe
 of the Crosse
 set on the
 Altar.

Of the honouring

for: y he would not adoz the moſt h
Crolle of Chriſt, but hauing adozed
Signe of the Crolle vpon better inſtr
ctid, he was healed of his diſeaſe. It
therefore the vſe of perſe Chriſtians
thoſe daies, to adoz y Signe of y Crolle

And whereas M. Jewel vpbraid
vs of theſe our wordes, O Crux aue ſper
ca, Alhaile O Crolle our only hope,
which we ſing kneeling on our knees
Paſſion ſonday: it may pleaſe him to co
ſider, that thoſe very wordes do ſo co
uince his blaſphemous doctrine, that
ſhal neuer be able to auoid the Argum
which is grounded vpon them.

The hym
ne.

Thoſe wordes are in one of the hym
nes of that holy time, the which hym
beginneth thus *Staxilla Regis prodeunt, Pa
get Crucis myſterium.* The Banners of
King come forth, the myſtery of y Crolle
ſhyneth, whereby he that made fleſh,
fleſh was hanged on the gibbet. And w
y ſaid Hymne had ſtaied a certaine tyme
vpon the contemperation of that dreadf
ſacrifice of Chriſtes deaſe at y length
crieth out; Al haile O Crolle our only hope
meaning dauntleſſe thus, O Chriſt, Preſerue

upon the Crosse, shew art our only hope. For
 the end of the hymne shal agree with
 beginning, and with the middle, it is
 crucified; vpon whom the whole
 is made.
 And so make vs the better to thinke
 on that we singe, and to conceaue it
 deuoutly; we are appointed at the
 singing of those wordes to kneele, & to turn
 our selues toward y^e altar, to thed, we fa-
 ming our eye vpo y^e signe of y^e Crosse,
 the print in our hart a more lively re-
 membrance of y^e precious death of Christ.
 I pray you, M. Jewel, did not S.
 Iohn vse the same self phrase, when he
 saith, *absit mihi gloriari, nisi in cruce Domini*
 in Iesu Christe: God forbid that I should
 glorie, but only in the Crosse of our Lord
 Iesu Christ. As it not alone to say, I
 glory in nothing els but in the Crosse, or,
 the Crosse is my only hope: For we glory
 in the hope of the glory of God, as also S. Paul
 saith. If then the meaning be good,
 and the like phrase be in S. Iohn, what
 manner malice is this, to set forth those
 words in contempe, which are so deuout
 meant of al good Christians?

But to

so But to come neere to the princip
point, yf this hymne were made: before
the six hundred yeres were ended: nor the
same wordes, as the custom of some
people in kneeling down before y^e Signe
of the Crosse: what they say of Open
thorn; a sufficient witnesse, to proue th
as I Jewell ought to subscribe: y^e may
well chaunge; that saying this hymne do
concern the holy Iynes of Lent; and of Chri
pation and saying it is received, not on
in England; but also in France, Spain
Spain and in other like Countre; wh
it is one of those ancient hymnes; wh
were made, in the old tyme.

The words
of hym
nes.

Of the which as there were diverse
authors, as of S^t Hilarie; S^t Ambrose
Fortunatus; Sedulius; Prudentius; and
Gregorius; so this sonnet of thom ma
this hymne; he is as within the first
hundred yeres; and consequently the
wordes were taught to be sang and sa
ward the Signe of the Crosse (in r
space of Christ Crucified) by the peop
kneeling; and saying: Alben O Crosse
art our only hope. What hath hee
won now by his stooping at these word
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fathers, a
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Moreouer, seing **S.** Jewel confessed, that the signe of Christes Crosse was had in great regard among the Auncient Fathers, and that for Christes sake, is it not al one, to regard **p** said Crosse greatly (as he before confessed the Fathers to doe for Christes sake) or els, for Christes sake to kneele doune vnto the Crosse, or to say, Haile o Crosse, that is to say, Christ crucified, our only boape. And yet **S.** Chrysostome saith also: *Hodiernus dies pretiosus* *omniu* *enerationis constitutus est.* This daie is assigned for the worshippinge of the precious Crosse. And againe: *Admodum* *sancti* *q* *castis labijs sanctoque ore eam vt am-* *plentur exeunt.* They are verie happie, who come out of their boxes to embrace, & kisse this Crosse, with chaste lippes & with a holy mouth.

The which words albeit they were spoken of **p** holy wood of Christes Crosse, whereof Chrysostom did sette forth some parcell to be kissed and embraced, yet beinge **p**roued before out of **S.** Ambrose, that the wood (as materiall wood) was not to be adored, but only as an Image or representation of Christ crucified: The

I

same

*Hier. de
adorat.
Crucis.*

*De obitu
Theodosij.*

Of the honouring

same Example doth also proue, that Images may be kissed with chaste lypes and with a holy mouth.

But my intent is not to speake large of the Crosse, wherof whole booke and Treatises be written, by M. Cop and M. Marshal.

It sufficeth me to note, first, that great regarde of the signe of the Crosse had of the Auncient Fathers (which Jewell confesseth, not knowing the quele thereof) doth proue, that they worshipped the saied Signe.

Againe, that the Signes of the holy Crosse of Christe are verely Images & therefore that when they were set vp in Churches, and worshipped, Images are proued to haue ben setec vp and worshipped.

That other
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be referred

That other holy Images both might be adored profitably, and without Iewish bondage by S. Augustines own doctrine, and also were adored within the first six hundred yeres after Christ. With a defense of S. Chrysostomes Liturgie against M. Iewel.

The 13. Chapter.

The generall doctrine of S. Augustine concerning Signes which belong to Religion, may be wel applied to this our purpose. Thus he writeth: *Qui aut operatur, aut veneratur stile spiritum diuinitus institutum, cuius vim significationemque intelligit, non hoc veneratur quod uidetur & transit, sed illud potius quod talia cum-areferenda sunt.* He that either worketh, or worshippeth a profitable Signe instituted by Gods Authoritie, the strength and signification whereof he vnderstandeth, he worshippeth not that which is seene and passeth awaie, but that thing rather, wherevnto all such things are to be referred.

De doct.
Christ. li.
3. cap. 9.

I f Images

Of the honouring

Images are profitable signes, because they bring vs to the remembrance of good things. They are also instituted by Gods authority, because he willed them to be made according to the imitation of nature, as of Nations, & namely he instituted for Images in the Law of Moyses, and least tradition to his Church freely to make Images of good things, which thing the Church practised so commonly, that besides the examples alleged before out of a Eusebius, we reade thus in S. Augustin, twel of the Ethniks as of the Christians.

De cons. Pluribus locis simul Petrum & Paulu cū Christos pictos viderunt, quia merita Petri & Pauli etiam propter eundem passionis diem celebrius & solemniter Roma commendat. They sawe very many places Peter and Paule painted together with Christ, because Rome doth set forth the merits of Peter and Paule more famously and solemnly, even so that they suffered both vpon one daie.

Upon which three Images so commonly seene, the Heathens ground this errour, that Christe wrote certain bookes, dedicating or intieling them to Peter and Paule. But although the

Li. 7. c. 18.

De cons.

Euangel.

li. i. c. 10.

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light of Images did them no good, as
 being Infidels, to whom the Gospel ic
 did no good: yet by this example ic
 appeareth, that before the daies of S. An-
 gustin, Images were commonly vled in
 Rome, and in other like places.

S. Gregorie of Nyssa sheweth the like
 custome to haue bene vled in the Greeke
 Church, confessing expresselie, that the
 Painter with the flowers of his art, as it vvere
 in a booke, did sette forth in the Church of
 the Martyr his valiaunt deedes, his
 triumphs, and his gloriouse victorie and conquest
 by suffering death.

De Theod.

Ma. laude

Images
 in Church
 ches.

Of the Images in the Church wals
 Felix his Temple: who knoweth not,
 hath readen S. Paulinus workes?
 Gregorius Turonensis also speaketh of y^e pain-
 tings of the wals, in S. Martins Church at
 Paris in France.

Nat. al. 10.

Hist. li. 7.

If now it be certain, y^e Images were
 without al scruple in the primi-
 tive Church, if they were commonly set vp
 in Churches, & without Churches;
 take it for an euident proufe, y^e images
 were instituted, diuinitus, that is to say,
 by the will and pleasure of God, whether y^e his

It is wil

Of the honouring

wil were commended to vs by Plato
 nature, & of Nations, or els whether the
 Apostles and Fathers made this reason
 for it, that if in the time of bondage, y
 some Images were permitted to the Jewes,
 who were so prone to Idolatrie,
 much more Chyistes people deliuered fr
 Idolatrie, & from the feare of Idolatrie
 may according to the freedom of the ne
 Testament, make al good & profitable
 images: or els whether it were by spec
 woordes of Chyistes owne mouth,
 by special inspiration of the holy Sp
 reuealed to the Apostles: once it is cleer
 that Images are a kind of Signes, whic
 bring greate profite to vs. And the
 the same kind of Signes was institut
 by God s will and pleasure.

wherevpon it foloweth by S. Au
 gustins doctrin, y who so worshippeth
 a signe, worshippeth not anie transscende
 but he worshippeth rather that thing whic
 vnto those signes are to be referred. We the
 fore that worshippeth S. Peter & James
 worshippeth S. Peter him selfe, rather
 the his image. And likewise in S. Pe
 he worshippeth Chyiste, rather then

Peter.
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peter. And in Christ rather the God-
head, then the manhood.

By the force of which doctrine, we
may wel perceane, that there is no dan-
ger in worshipping Images, if we vn-
derstand them to be Images, as al men
do now (God be praised) and haue al-
waies don aſter y^e Christ appered in flesh.

Before whose comming, there were
in the world (as S. Augustin in the same
place declareth) two kinds of men, of the
which eche one worshipped Signes. The
Gentils worshipped the, not knowing
the to be signes, nor vsing the as signes,
but thei gaue y^e honor due to God vnto y^e
signes, & vnto y^e Images made to mans
hab, in somuch y^e they either made no in-
terpretatiō of their Signes, or if at any
time they did endeigne to expōnd the, as
creaturam colēdam, venerandam quereferēbant,
they referred them to the end a creaturo
might be worshipped and reuerenced.

On the other side, the Jewes worshi-
ped signes, not knowing cōmonly what
they meant, for they worshipped the holie of
holies not knowing it to signifie heauen.
But yet knowing they were signes, and

It thi refers

Li. 3. c. 9.
de doct.
Christ.

The Sig-
nes of the
Gentils.

The Sig-
nes of the
Jewes,
Heb. 9.

Of the honouring

referring them to the worshippinge of our
God . which later kind of worshippinge
is not vnprofitable , althoughe it be not
free and througely spiritual .

But the former kinde of Signes is
very hurtful . And verely both are a cer-
taine bondage . For he is bond to the
Signe, either who taketh it for the thing
it selfe, or els worshippinge it as a Signe
and yet knoweth not what it signifieth.
Galat. 5. But we y are made free in Christ, both
know our Signes and Images to be i-
mages and signes (which also y Jewes
did) and we knowe moreouer, whered
they are the Signes (which thing the
Jewes did not know) & we refer y wor-
ship of them , not finally to any creature
(as the Gentils did) but vnto our God,
by Iesus Christ our Lord . Therefore
our worshippinge of Signes is not only
profitable, as that of y Jewes was, but
also spiritual and free from al bondage.

The Signes of the Gentils were
taken away and clean destroyed, because
they ended in the onely honour of Crea-
tures and not of God . The Signes of
the Jewes were not utterly dissolued &
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olished, but rather altered and chan-
ed. we then must haue Signes also :
not only new Sacraments for olde,
Baptisme for Circumcision, Christs
upper for the Isaschal Lambc, which
holly Signes are directly instituted
Christ, but we must haue also certain
signes made with faithful mens hands
they had signes made to mens hands.
we must haue Alters, Vestments, Cha-
ces, lightes, and Images, as wel as
they had al those things. And so long
we know what they meane, we may
worship them both profitably and with-
out any bondage.

Math. 24.
& 28.

The Jewes being clere vnable, to
coniecture what the lifting vp of f bra-
sen Serpent signified, lest the worship-
ping of a profitable signe, and worshiped
unprofitably the brasse it self. But we
worship neither wood, nor brasse, but
principally the truth which is meant by
our Images, & consequently the Ima-
ges as holy things belonging to f truth.
for now Christ hath provided our sig-
nes to be so wel knowen, & to be so com-
mon, that no man is able to be ignorant

Num. 21.

4. Reg. 13

Of the honouring
of them, though he would in maner
fect ignorance.

The conclusion is, that S. An-
stine confesseth we may worship Signs
instituted by Gods appointment. Images
are instituted by the law of cer-
emonies (for the artes of painting & of
gilding are laudable) by the law of Moyses
and by the Uniuersall custome of the
Church, euery of which is the appoi-
ment of God: therefore Images may
profitably and freely worshipped.

And that in practise it was so done
within the first six hundred yeres, S. Ch-
rysostome, Paulinus, and S. Gregorie do witnesse.
Chrysost. In S. Chrysostomes Liturgie (which
in-Liturg, containeth the Service of y^e weeke church
for the publike Sacrifice) we read, that
the Priest went forth at the little dore (of y^e quire
carrying the Gospel, and the Minister going before
with light. Et conuersus ad Christi Imaginem
inter duo ostia. inflexo capite dicit hanc orationem.
And y^e Priest being turned towards the
Image of Christ betwene y^e two doores, be-
nynning bowed his head, saith this prayer. and
there the prayer foloweth. Could the
Priest haue turned him self toward the

Bowing
to the Image of
Christ.

Image

image of Christ between two doors, etc.
 Christ's image had stood between two
 doors: Or when he bowed his head
 before his image, did he not then reuerence his
 image? Herunto *Ans.* I answereth.
 Jewel. In the communion booke that bea-
 reth the name of Chrysostom, there is made
 mention of Nicolas B. of Rome, who li-
 ued wel nere, v. C. yeres after Chrysostom.
 Sander. This fable. Jewel bringeth
 in, to discredit the witnesse of S. Chrysostom
 willing his reader to perswade himself,
 it is not S. Chrysostom's Liturgie.
 But what thing can be knowne to be his,
 if that which beareth his name, which is
 witnessed to be his by other Ecclesiasticks who
 liue since that time, as Proclus,
 Casals, Medhonensis and M. Ephesius, who
 make mention thereof as be sheweth if
 that which is not only copied out, kept
 and read, but also sung every holy day
 in the Grecke Church, if that worke shal
 be denied to be S. Chrysostomes, then
 let vs denie the psalme *Quicunque uult,*
 to be made by S. Athanasius, or *Te Deum laus*
domus, to be made by S. Ambrose, and S.
 Augustine.

In his
 Replie
 fol. 504.

In Litur-
 gicis.

Of the honouring

Al al þ East Church suffise not to make
faith for S. Chrysostomes Liturgie, w^{ch}
witnesses shal be credited hereafter?

1. Concerning M. Jewels reason,
is a mere canil. For whercas in al pub
like Seruice and soymes of Othes, the
are certaine common places which mu
be leaft void for names accordyng to the
persons and times (as the name of the
Saint whose feaste is kepte, the name
of the Bishoppe whoe then lyueth, and
of the Emperour that then reigneth
or of him that speaketh or sweareth) the
place and part is subiect to change as the
occasion serueth. And therefore comon
ly no name of them is expressed. How
beit now it so chaunced, that the Grecke
2. copie, out of which Leo Tuscus transla
ted S. Chrysostomes Liturgie not long
after the time of Alexius, was such as
had ben vsed in the time of Alexius the
Emperour, and therefore his name was
writen in the sayd booke, and likewise þ
name of Nicolaus, who was at the same
time Patriarke of Constantinople, and
not Bishoppe of Rome, as M. Jewel re
porteth.

The

The wo
Alexi & Vniue
Antberij Alex
Hierosolymor
which words
alter, prayeth
vniuersal p
Patriarches
Jerusalem.
vniuersal Pope
name, as M
Rome neu
vniuersal Bisho
the first, and
and alwaies
people for v
the name of
reporteth, as
Bishoppe or
the rest shou
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that title w
More
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that the p

The words are these. *Nicolai Sana-
ctissimi & Vniuersalis Papa longa sint tempora.* In Litur-
gic.
*Artherij Alexandria, Cyrilli Antiochia, Leon-
gii.*
Hierosolymorum longa sint tempora. In
which words the Priest standing at the
Altar, prayeth for Nicolas the most holy
vniuersal Pope, & for the other three
Patriarches of Alexandria, Antiochia, &
Ierusalem. This most holy and vni-
uersal Pope was not meant the Pope of
Rome, as M. Jewel saith, for the Pope
of Rome neuer yet would take y^e title of
vniuersal Bishop, as it may appere by Leo
the first, and by S. Gregorie, but repro-
ueth alwaies the Patriarches of Consta-
ntinople for vsurping the same proud and
idle name of *Vniuersal*, as the which im-
porteth, as though there were but one
Bishop or Patriarch in all, and that all
the rest should be no Bishops. Neither
is it like, that any man is prayed for by
that title which him self misliketh.

Moreouer in the time of Alexius,
and before the See of Constantinople was
divided from the See of Rome (con-
cerning the proceeding of the holy Ghost)
that the Pope of Rome was not prayed
for

3.

4.

Of the honouring

for ordinalily at Constantinople.

5. Adde herevnto, that there is no Bishop of Constantinople praied for at if the said Nicolas be not the Bishop thereof. For the name of Pope was given in the old time to euery Bishop, being no more to say but, *Father*.

6. Merely there was no Pope Nicolas at Rome in the time of Alexius.

7. Moreover the comon Greke copies haue not those names of Nicolas or Alexius: no nor al y Latin Copies, as may appere by y translation of Erasmus.

8. what shal I say that *Claudius de Santes*, by conferring diuerse places taken out of *S. Chrysostomes* owne worke hath evidently proued, the said Liturgy to be his.

10. Last of al, *Zonaras* wryting the life of the Emperour Alexius, hath these words: *Patriarcha uero Nicolaus, Ecclesiam annos viginti septem gubernata, senex admodum decessit cuius funus Imperator magnificis honoribus prosecutus est.* Nicolas the Patriarch hauing ruled the Church seven and twentie yeres, died a very olde man whose corpes the Emperour did honour.

Lib 3.

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ly burie. There was no Hope of
ome that euer liued in his Bishoprike
n and twenty yeres, nor yet fine and
entie (S. Peter onely excepted) nor
erius did not come to burie any Pope
Rome.

This being so, is not M. Jewel a
crete reponer of S. Chrysostomes
urgie? But if it stande safe, then is
an Image proued to haue been bo-
ento, in the Church in S. Chryso-
omes time, enen by that translation
which Erasmus made. But lette vs goe
ward to other examples.

One Seuerus a man of notable
rtue and learning, did build tyo Chur-
es and a Baptisterie, which was a Chap-
el whercin a great Font stood to Wap-
the men in. within that Baptisterie
Seuerus painted the Images of S. Mar-
and of S. Paulinus Bisshoppe of Nola, to
his end, that those who were Wap-
ized, should by those Images haue
excellent men, as the one had been,
and as the other yet was, befoze their
eyes, to follow their vertues and good
life.

Ima-
ges in a
Church.

Of the honouring

Paulinus
Seuero.
Epist. 12.

Of S. Martins Image thus w
reth S. Paulinus in his twelth e
Ale. Recte in loco refectionis humana Ma
nus pingitur, qui celestis hominis imagin
perfecta Christi imitatione portauit, ut de pos
tibus in lauacro terrena imaginis vetustatem
mitanda celestis anima occurrat effigies. Ma
tin is wel painted in the place of ma
regeneration. who caried the Image
the celestial man by the perfect folow
of Christ, that the shape of a heauen
soule may come to their mind to be fol
wed, who laid doune in Baptisme th
earthly Image.

And least any man should thinke
that the said Image was there to be on
sene or looked on, but otherwise mig
not be reuerenced: the same Paulinus
in the same Epistle speaketh of the sa
Image in this wise.

Martinum veneranda viri testatur Imago
The reuerend Image of the man do
witnesseth or shew forth Martin. *Veneranda Imago*, is an Image worthy of re
uerence, or whiche ought to be reu
erenced.

It was alleaged before out of S
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Grego. e.
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Gregorie, that he said, vve lie prostrate, or
fal doune, before the Image, not as before the Lib. 7.
God head, but we remember him that was Epist. 52.
born or died for vs. whereby it may ap=
per, how falsely **Jewel** saith.

Jewel. As for Gregorie, notwithstanding he speake expressly of images, yet he
speaketh not one word of the adoration of
Images.

Sander. He saith, *Non quasi ante Diui=
nitatem, ante illam (Imaginem) prosternimur.*
we lie prostrate before that (Image) not
as before the Godhead. It is not lying
to lie doune before an Image, one worde
spoken of adoration of Images?

Yea rather it is cleere, that it was
the vse in **S. Gregories** time, to lie pro=
strate or to fal down before holy Images,
not with the minde that they were
Gods, but with the mind that they ma=
king vs remember God, & that as thin=
gs instituted and specially assigned to
that purpose, were also worthy of honor
and of falling doune before them, for his
sake, whom they represented.

But because it were to long to pro=
secute particular Examples one by one,

¶

of

Of the honouring

(of which soze many are sett forth in
Seuenth General Council) let vs ge
rally defend the adozation of Imag
according to y^e Seuenth General Co
cel, to the end those examples and au
rities, which are well and truly alle
there for this purpose, maie at once
be defended, against M. Jew
els barking and railing.



That the Seuenth General Council
true Council, and ought to be obeyed
and M. Jewels slaunders be answered
concerning the same. Where also
briefly shewed, that Miracles might
haue bene wrought by holy Images.

The 14. Chapt.

BEcause the Protestantes haue
sed the comon and ordinarie in
mente of certaine General Co
cels, I haue hitherto proued
honouring of Images by other mean

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ing.

at nowe I maie not omitte to shewe
so, that they doe vniustlie take vppon
em, to condemne that graue Senate of
per hundred and fiftie Bishoppes ga-
thered together at Nicca.

Iewell. This seconde Councell of
Nica was holden well nere eight hundred
yeres after Christ.

Sander. Then was it holden
one seven hundred yeres before you, or
our Congregation were borne. If
it then muste not be credited, because
it was yonger then the first Sixe hun-
dred yeres after Christe, will you be cre-
dited, which write almoske sixteen hundred
yeres after Christ? If this Councel lacke
antiquitie, as being kepte two hundred
yeres after the first six hundred yeres:
are not al your miserable Conuenticles
kept now in these our daies lacke Antia-
quitie, which are almoske a thousand yeres
behind the first six hundred? It is an
extreme blindness, to thinke that eight
hundred yeres are late, and that fiftene
hundred after Christe are Ancient.

Iewell. To open the whole folie and
blindnesse of that Councell, it would re-
quire along treatise.

Of the honouring

Sander. who is more like to a befoole
and fond? M. Jewel, or three hundred
and fiftie Bishoppes gathered out of all
Christendome, as the most excellent that
then liued for wit, vertue, and learning?

Jewel. Iren: the Empresse a wicked
woman, &c.

Sander. Nicephorus telling the ar-
gument of his *twelfth* Tome, saith, it shall
comprehend *Res gestas p[er] imperij Constantiniani & Irenae*. The Actes of the Godlie
Empire of Constantinus and of Irene.
Nauclerus saith she was borne to gouerne.
Zonaras confesseth her to haue bene
ambitious. But that whiche purgeth
all, she her selfe confessed her selfe to haue
bene wortheles punished for her synnes,
and so by fleeing to God for mercie, she
is at the leaste nowe made a good wo-
man. And verely her Zeale towards
holy Images did make her the better.

Jewel. The Kings dawghter of Tar-
tarie, a Heathen borne.

Sander. A weightie cause sure-
lie, why the Seuenth Generall Coun-
cell should be discredited. As though
Constantinus the Great, who called the
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first Generall Councell, was not a Hea-
then born. The Obiection were some-
what worth, if any man were borne a
Christian. Tertullian saith, *Fiunt, in Apo.º.*
non nascuntur Christiani: Christians be
made, and not borne.

I am sure Irene was Christianed,
before she procured the Councell. And
yet I doubt, whether M. Jewel thinke
so much of *Constantinus Magnus.* For per-
haps he doth credit Eusebius in that be-
halfe, and so taking the power of Autho-
rizing that Councell from Syluester the Pope
of Rome. he maketh the first Councell to
be called, and confirmed, and Authori-
zed by one that was not Baptized I thinke
vpon it, M. Jewell, what you will
choose to saie.

Jewell. She caused that Councell
to be summoned in despite of the Coun-
cel of Constantinople, that had decreed a-
gainst images.

Sander. Zonaras telleth, that she
and the Patriarche Tarasius sent to A-
drianus the Pope of Rome, desyring him
and the other Patriarches, to be at the
Councell. So that it was not Her-

*In vita
Constant.
& Iren.*

U in onlie

Of the honouring

only Authoritie that ruled the mater.

But in that you speake of a Councell gathered at Constantinople, by like then there was A Councell gathered there. But by whome? I aske you not by what Pope (for that you can not abyde) but by what Emperour was it gathered? what Patriarches came to it? what number of Bishoppes was there assembled? where be the Actes and Canons of it? whiche, I speake not, as though I thought, there was none at all; but to shew that it was an obscure, and a Seditious conspiracie of a few Heretikes, not receaued at any tyme for a General Council, nor at all confessed by the cheefe Patriarches, nor Authorized by the Bishoppes of Rome. Neither doth anye Greeke or Latine wyter. of that Age, or nigh about that tyme, accompt it for any other then a false and impious Conuenticle.

Nicephorus, Photius, Euthymius, Zonaras, Isellus, Ballamon, Sigebertus, Platina, Hauclerus, yea all the Grecians which meatte at Florence, and all the Latine wyters and Fathers acknowledge none other General Councell

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cell (after the Sixthe vnder Pope Agatho) beside that Seuenth Councell, which was solicited by Irene and Constantinus.

But the occasion of calling it, was Paulus the Patriarche of Constantinople, *Zonaras* who perceauing Constantinople to be *in vita* diuided from all the reste of the Catho- *Constan.* like Church (for that the holy Images *& Irene.* were there pulled downe and dishonoured) he refused to Gouverne anie more, and went into a Monasterie to doe penance for himselfe and his People. And Tarasius being chosen Patriarche after Paulus, refused it likewise, except a Generall Councell might be called, whereby the Church of Constantinople might be vnited to the reste of Christendome.

Upon this occasion Irene moved with his Requeste, sent to Pope Adrian and to the other Patriarches, desyringe them to assemble together, which they dyd.

Iewell. She tooke her owne sonne Constantinus and pulled out his eyes.

V iiii San-

Of the honouring

Sander. Is the Councel naught therefore? As though the Princes euil dede were able to make the Doctrine of the Church naught.

Iewell. She did it onely, because she would not consent to the Idolatrouse hauing of Images.

Sander. That is not true. Except perhaps you wil make vs new histories as wel as you geue vs a new faith.

Did not he first repel his owne mother from the gouernement? who, I pray you was elder of the sonne or of the mother? who should succede rather in the Empire, if the mater went by succession?

Or who was more bound to the other? He to his Mother, or shee to him?

Exod. 20.

Reade you (M. Jewell) that the Mother should honour her Child, or that the Child should honor his Mother? which thing because Constantinus did not, but rather deposed her, he died in prison, and that worthely as Platina saith, *Tanquam sacrilegus, minimeque pietatis, quippe qui matrem relegauerat*, as being a despiser of holines, and void of deuotio, as who banished his owne mother.

In vita

Leonis. 3.

Zonaras

Zonaras also and Pauclerus tel, y
he did shut vp in a Monastery Marie his
wife against her wil, and married a crow-
ned queene Theodoza her handmaiden.
This was the way to make him to hate
holy Images. For as Zonaras telleth, *In vita*
he adoured Images in the beginning: *Constant.*
but after that the mind is embued with
euil dedes and wicked thoughtes, it is a
griefe to the eye, to see afterwarde any
good remembrance. *Euery Saintes Image*
is a condemnation to him that is euil.

Jewel. The Bishops and doctours of
that Councell manifestly corrupted the
Scriptures.

Sander. A great fault and if it be pro-
ued: and being not proued, it is a great
deadly sinne for you to say it. And for
my parte I haue shewed before, that the
Scriptures were wel applied by the bi-
shoppes, and that you doe vniustly re-
proue them.

Jewel. They falsified the holy Fathers
without shame.

Sander. Let vs thinke, whether it
be more credible, that three hundred and
fiftie did so, or that you belye them.

Jewel

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Of the honouring

Jewel. They said, Imago melior est quàm oratio. An Image is better then a prayer.

Sander. Here are but five Latine wordes, and yet three faultes are found in M. Jewel, in citing them. First they wer not many who said it, but only one. And yet M. Jewel writeth, that (they said). Next it is not writen melior est Imago, an Image is better, but, *Maior est Imago*. An Image is greater. Some things are greater then other, which yet are not better. Last of all *Oratio*, doth signify an oration in that place, and not a prayer, as M. Jewel hath translated it. For it foloweth immediately, *Atque hoc providentia Dei contigit, propter idiotas homines*. And this thing hath come to passe by the providence of God, for the simple mens sake, who can not read or understand a learned oration.

So that the Father who spake these wordes, meant y the lively setting forth of y storie of Euphemia y Mary (where of they spake) was greater to moue affections in the ignorant people, then either a learned oration made to the tongue

Concil.
Nice. 2.
Actiō. 4.

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or written in booke. And according to the same sense it is said by an other man afterward, *Compunctionem sacrae Imagines excitant in Sanctis viris.* Holy images haue stirred vp a compunction or a vehement affection of the hart in holy men. But if *Oratio* did signify twenty things, *¶ Jewell* comming like a spyder to euery flower in the garden woulde picke nothing but Poison out of it.

Is *Oratio* a praier, euery where?

Then *Cicero* was a very deus out mā, for he made & wrote many & long orations. But if in examining fīue woordes there be found three faulres, what would come to passe, if I should answer the whole Article of *¶ Jewell*?

Jewel. And againe; Who so euer wil not adoure the Godlie Images, accursed be he.

Action, 2.

Sander. You haue pronounced their sentence against your selfe. They said: accursed be he, who so euer wil not adore the true Images. That is to say, Images belonging to God, or to his friends: that you being meter to be a iester, then a Bishop, thought to make a litle sporte, by

Of the honouring

Math. 18.

In his
Replie.
fol. 508.

by calling them godly Images. And as they said it, so they might say it, for that Christ said to their Predecessours, and thereby to them, *What so ever things you bind in earth, they shall be bound in heauen.*

They haue bound them that refuse to adore holy Images, let them that are guiltie of that euil Opinion, looke who wil loose them at the day of iudgement.

Beside this, M. Jewel in diuers other places, reproveth the same Course as Childish, and at his pleasure reciteth their words, not in dede at large, and as they were spoken, but defacing them after his maner. To al which his vngodly doing, I make this answer.

First, there is no impietie or falsehood approued or decreed in that Council.

Secondly, whereas euery such one by one, spake his mind, it must not be thought, that euery worde there uttered, is the determination of the whole Council: no more then euery Burges voice or suffrage is the Acte of Parliament.

Thirdlie, the Scriptures which the

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bring, are better applied for the honouring of Images (as I haue in part shewed before) then they are hitherto impugned by M. Jewel. For he bringeth nothing but his Bishoplic scoffes against them.

Fourthly, the miracles there told, as things that were wrought by god in the Images of his Saintes, are such, as be not against the Faith. And therefore they ought to be credited of charitable men, rather then to be laughed at. And soasmuch as I haue hitherto said nothing of the Miracles, which may be wrought by Saints Images, it shal not be amisse to speake a litle of that mater.

The Apostles wrought so great miracles in Ierusalem, and the people so magnified and honoured them, that they carried sicke and weake men into y^e streets, putting them in couches and beds, *ut veniente Petro, saltem umbra illius obumbraret quinquam illorum.* To the end when Peter should come, at the least his shadow might overshadow some of them. Here the very shadow of S. Peter is accounted of vertue and power to heale men, and

Actoꝝ. 5.

Of the honoring

and consequently it is honoured. For whereas the ground of al honoz consisteth in the minde, surely the minde loketh for aid aboue nature by miracle of none other thing, then of y^e which it iudgeth to be of more worthinesse then it selfe, or then any other ordinarie meane of healing is.

Ecce. 38.

If then we honour the Physitian, when we esteeming his knowlege, loke for ordinarie helpe at his hande: much more they honoured S. Peters shadowe, who looked for miraculouse helpe by approaching thereunto.

The shadowe.

And yet what thing is that shadowe of his, but the comming of his body betwixt the Sonne and those whom he overshadowed?

If then the shadow which is so, as it were by chance, occasioned, yet because it was his shadow, was hable to helpe them, who in the faith of Christ (whose Apostle S. Peter was) laid themselves in the way as he should passe: seeing the Image of S. Peter is also a thing occasioned not only by chance, but by special deuotion of them who for their affec-

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it also heale them, who in the faith of
Christ (whose Apostle S. Peter is) come
to the Church, to haue the only image of
S. Peter before their eyes? For as be-
ing at home, if thei only pray to S. Peter
in this belief that he now being wth Christ
is able, as wel as other Saintes are, to
obtaine aid for them, they may and many
times haue ben healed by y^e vertue which
God hath graunted to his Apostle S. Pe-
ter: so much more if with the same faith-
ful deuotion a man come to Church, and
there set him selfe doune, or knele before
S. Peters Image, intending for the
better directing of his minde to S. Pe-
ter, to haue his Image before his eyes,
and so to ioyne the inwarde Under-
standing and the outwarde Sense to-
gether: Much more this man were
like to obtaine his desire through Christ,
because he sought the moe meanes to
gaine strength vnto his prayer.

*Hieronym.
aduersus
Vigilant.*

What say we then? Doth S. Pe-
ters Image heale diseases? Now say
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Of the honoring

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Of the honoring

Act. 19.

4. Reg.

cap. 4.

Euseb. lib.

7. ca. 18.

heale diseases? Dorth S. Pauls girdle & napkin, heale diseases, and cast out Devils. Dorth ElizeusASSE reise vp the dead. At the lest the Prophet thought it would haue done so, and by like it had done so if some other vnknown dispensation of God had not stayed it.

I praye you, did not the Verb, which grew at the feet of Christs Image, ther take Vertue to heale diseases, when it came to touche the hem of the robe of the Image? It was therefore the Image which gaue that vertue of healing to the Verb. when I say, the Image gaue vertue, I meane, that Christ by the Image gaue it.

Therefore is so much honour due to Christs visible appearing on y^e earth, that not only he in his flesh doth worke what him pleaseh: but he also in his sacramentes, he in his word being preached, he in his Apostles and Seruantes, he in their napkins, he in their Images, he in their shadowes workerh miracles according to our faith and his pleasure.

And as that most heauenly instrument of Gods grace toward vs (I meane)

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the flesh of Christ) being nighest ioyned
to the Godhead, is worthy of the hyghest
Honour of all: So all other thinges are
worthy of more or lesse Honour, but all
are worthy of some Honour, whiche so-
euer are made the instrumentes of Gods
grace toward vs.

What meaneth then M. Jewel, to
call the Miracles, reported in the Se-
uenth Generall Councell, to be done by
Images, Idolatrous Fables? Is not
that to call Eusebius, the writers of the
Tripartite Historie, Nicephorus, Theo-
philactus Idolatours? For they be-
leued the Miracle, which was wrought
by Christes Image in Pancade a Citie
of Phenicia. And is Gods hand bound
from that daie forward, that it may ne-
uer worke any other Miracle by holie
Images?

Fol. 508.

Tripart.

lib. 6.

cap. 41.

Whitherto I haue answered gene-
rally to M. Jewels general obiections,
concerning the Seuenth Councell: but
now I wil bring a most euident reason,
why euery mā ought to beleue, & to obey
the same seuēth general Cōcil kept at Ni-
cea, vnder paine of euerlasting dānation.

¶

The

Of the honouring

The state of the Question at that
tyme was, *whether the Images of Christ and
of his Saints might be vsed and honoured in the
Churches, or no.* They that saied they might
be vbled and honoured, mainteined the
vble of their Forefathers, and thereby were in
possession. For it was impossible for I-
mages to haue ben throwen doune (as
being saied to be abused, and to be made
Idols) if in dede they had not bene both
vbled and honoured of the Christians.

Those then that threw them doune,
because they iudged them to be abused,
went about (as they thought) to amend
the abuse. But the other Christians iudged
it no abuse at al, and therefore withstood
the Imagebreakers. Therefore (as I
saied at the first) it must nedes be confessed,
that those were in possession of honoring
Images, who defended the honoring of
them. Let that be wel remembred.

A private
conuenticle

Againe, the Imagebreakers being wel
assured, that in al great controuerfies
Generall Councell is wont to be called
endeuoring to preuent and to preoccu-
pate that name and Authoritie, came to-
gether so conuertlie, y it is neither know-
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men who summoned the, nor what number was present, nor what order they wished, nor who approued or executed their Decree.

It was the a thing don in the darkness, which is the signe of an euil conscience. For *Ioan. 3.* he that doth euil, hateth the light. Yet because it bare the name of a conuenticle, the Catholics were desierous to haue a iust, full, & perfite Councel, and thereupon they solicited Irene & Emperesse for the same purpose.

She being perswaded to haue a Councel called, causeth Adrian the Bishop of Rome and other Patriarches to be certified thereof: who all agreed vpon the time and place. And when there were together about three hundred and fiftie Bishops, An open General Councell, beside many Abbats and other lerned men, they decreed, as other Councels, & names the Sixth had geuen them a President, as the vniuersal practise of the Church was, that the holie Images ought to be adored. This Councel was confirmed and registered for a knowne lausful Generall Councel throughout all Christendome, and hath bozne the name of the Seuenth

Of the honouring

Generall Councell so generally, that Decretes can not doe otherwise, then to call it, if they wil be vnderstanded where of they speake.

The Se-
uēth coun-
cel is con-
ferred
with the
First.

1. Now if this were a lausful Generall Councell, it ought to be obeyed and beloued. If it were not lausful, how shal we knowe what is a lausfull Councell? what had the first General Councell being kepte vnder Constantinus the Great which this Councell had not? That was kept at Nicea so was this.

2. whether that was summoned by the Pope of Rome (without whose Authoritie the old Decrees will no Councell be vnderstandable) or by an Emperour, whom Protestantes would haue to be checked of that kind, or by both: this also was summoned by Constantinus the Emperour, by the Emperesse, and Authorized by Adrianus Pope of Rome.

3. In y^e first there were three hundred and eightene Bishops: here were more.
4. The matter in cōtroversie was persilie desired and so was it here: in so much that more is now extant of this Disputation then of that.

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There, vvere the soure cheef Patriarches,
the same where here. There, sentence
was geuen for that beliese, vse, and custome,
which the Church had obserued before: so was
it done here. That decree vvas put in executi-
on so was this.

Against that Council the Heretickes made
false Conuenticles, so did they against this.
That preuailed in the end, so did this: in so
much that al y Churches in Chrystendom
were again filled with images, and they
were againe honoured vntill these our
daies.

what is it then why the first Gene-
ral Council was good, and the Seuenth
being in al points like y, was not good?
Jewel would say, that in the first
Council the worde of God preuailed,
and in the Second it was oppressed.

But as the Arrians would not confesse,
that the woorde of God preuailed in
the first Council: so they are Here-
tiques who affirme, that the woord of
God was oppressed in the Later Coun-
cell.

And I prae you, what a fronticke
madnes is this, for a priuate man to sitte

5.

6.

7.

Of the honouring

iudge ouer a whole Generall Councell
was it therefore gathered out of all the
world, that priuate mē might afterward
control it? They that made that decre,
said it was agreeable to Gods word, that
holy Images should be honoured. And
therein stood the cheefe controuersie. And
shall it now be lausfull to saie, that they
iudged not wel?

A iudge coming to sitte vppon a
weightie matter, hath a solemne order
prescribed to him by the law, the which
he is bound to follow. If now he
follow that order, shall his sentence be af-
terward reuoked, because he is said not to
haue geuen sentence as the cheefe world
haue wished? The seuenth Councel kept
the same order in coming together, in
examining matters, in making Canons,
and in departing home, & which al other
Generall Councils had kept.

Beside many other thinges, which
this Seuenth Generall Councell had
common with al other Councils, it had
this singular prerogative, that, no
other Councel is known to haue had
many present in it, who recanted open-
ly

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uarance,
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and of the
Gregor
first Actio
n said:

their former errour, as this Council had.

For whereas there had bene a false Synode kept *clam & latenter*, priuily and in corners befoze, in the which certaine Bishoppes had vpon their owne priuate and Schismatical opiniõ decreed against holy Images, many of the same Bishops being afterward better instructed, went from that their errour, & in the Seuenth Conncell were againe reconciled to the Church. As *Basilias*, the Bishoppe of *Ancyra*, *Theodorus*, the Bishope of *Byzou*, *Theodosius*, the B. of *Amorium*, *Hypatius*, the B. of *Nicea*, *Leo*, B. of *Rhodes*, *Gregorie*, B. of *Hislidia*, an other *Gregorie*, B. of *Pessinuntum*, an other *Leo*, B. of *Ico-
nium*, *Nicolas*, B. of *Hierapolis*, and an other *Leo*, B. of *Carpach*, and *Gregorius*, Bishoppe of *Casarea*.

Nicen.
Con. Act.
1. fol. 465.
& 467.

Conc. Nic.
2. Act. 1.

All these recanted in y^e one Council, confessing that they erred through ignorance, and that they were returned to the truth by the Doctrin of the Apostles, and of the Fathers.

Gregorius of *Casarea* repëting after the said Action was ended, in the second Action said: *Quandoquidem vniuersus iste cœtus* *Actione 2.*

Æ iiii idem fol. 479.

Of the honouring

idem sentit, didici & instructus sum, quod hac sit veritas qua nunc existimatur & predicatur.
 For so much as this whole companie, doe both speake and iudge one and the same thing, I haue learned & am instructed, that this which is now thought & uttered, is the truth.

If so many noble and reuerend Bishoppes were not ashamed to be instructed better, and to recant, specially when they sawe about thre hundred men so wise, and learned, and vertuouse, to agree togeather: what doe we accompe that a childish companie or Councel (as *M.* Jewel vouchesafeth to call them) whose learning and consent tourned others from errour to the truth?

The question is, whether Images may be honoured. The General Councel bringeth forth first the holy Scriptures
 1. next the Auncient Canons, among the which
 2. there is one, yea two or thre, in the first General Councel, which speake landably of honouring Images, and call them *Venerandas*, worthy of reuerence. Thirdly, they bring forth *y* practise and the iudgement of the Auncient Fathers. Last of

Can. 73.
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by consent of al the Patriarches, and bishops they conclude, that *holye Images* ought to be honoured.

who now may iustly pretend, that they folowed not the Scriptures, seeing the Scriptures haue geuen them a higher authoritie to teach and feed Christes Sheepe, then any priuate man hath? *Math. 28.*

For they comming togeather in the name *Math. 18.* and power of Christ, out of al Nations, do represent the whole Catholique Church: euen as the Apostles and Priests at Ierusalem, did beare the person of all the Mystical bodie of the Church. *Acton. 15.*

Now Christ saith, If any man heare *Math. 18.* not the Church, let him be to thee as an heathen and a Publicane. The Church speaketh in those Reuerend Bishops and Fathers, & by them it expoundeth to vs, that When God forbiddeth the making and worshipping of Images, he forbiddeth the Honour of Latria, which is due to God alone, to be geue to Images. And forbiddeth also the making of Idols, & of wāton or vile pictures called *ἁγῶν* *Can. 100.* *μῆτρ*, such as also the six General cōcil doth forbid. But the Images of Christ, of our Ladie, of the Apostles, of Mar-

Of the honouring

of *tyes*, Confessours and Virgins are not
forbidden to be made, or to be conueniently
worshipped.

Thus doth the Church tell vs
that and other Councils: Shal we heare
it, or no? For my parte I say, He that
heareth it not, shal be vnto me as a Heathen
and a Publicane.

Math. 23.

Let vs now adde herevnto, what
Notable men were about that time
after, who al reuerenced that Decree
of the Seueneth Council, or if some of them
were before, yet they are wel known
haue ben of the same mind. Their names
are: *Germanus*, *Paulus*, *Tarasius*, *Archbishop*
bishoppes of *Constantinople*: *Eeda*, *Leo*,
do, *Haimo*, *Ionas Aurelianensis*, *Damascentus*,
Theophilactus, *Strabus*, *Anastasius*, *Bibliothecarius*,
Remigius, *Theodorus Studites*, *Nicephorus*,
Photius, *Procopius*, *Euthymius*, *Zonaras*, *Basil*,
samon, *Sigibertus*, *Metaphrastes*, *Lanfrancus*,
Anselmus, *Algerus*, *Guimundus*, *S. Bernardus*,
Iuo, *Rupertus*, *Petrus Comestor*, *Gratian*, *Petrus*,
Lombardus, *Alexander de Hales*, *Hugobonus*,
Cardinalis, *Albertus Magnus*, *S. Thomas of Aquine*,
Bonaventura, *Dionysius Carthusianus*,
Hugo and *Richardus de Sancto Victore*.

All these
believed as
the seueneth
Council.

what

what reckon I vp one by one?

At the least six General Councils which followed after, beside many moe Provincial Councils, yea al the Popes of Rome, al the Bishoppes, Doctours, Baskours and Clergie, al the common people both of Greekes and Latines, Cities, Prouincies, Kingdomes, are knowne to haue reuerenced and obeyed that Seuenth General Council.

what like Authoritie can M. Jewel shew for his Opinion? where are his Patriarches, his Bishoppes, his Councils, his Doctours, his writers of Diaries, and his Churches? Yea where are his Cities, his Prouinces, his Kingdomes? Now I know his common place, that this pompe of Names needeth not, and the time was barbarouse. Antichrist ruled, the flocke of Christ is a mal company, and such other scapes, the which be as Heretical, as his Opinion is in condemning the Seuenth Council.

If there be no way least vnto the Church to end Controuersies, we are Deut. 17.
 hope then the Jewes, who had a living high

Lateran.
 Lugdun.
 Viennen.
 Constanti.
 Florentin.
 Tridentin.

Of the honouring

high Judge among them, then the Romans, whose chiefe Prietoꝝ or Lord Chancellour was the liuely voice of the Law, yea we are worse then any Common weale in al the worlde : in euery the which there is a meane to knowe in this life, what must be at the length traſted vnto. Doublesse the Church of Chriſte can not be in worse case, then other Common weales are.

If then there be an order in Churches Common weale, whereby controuerſies may be ended : if the order be ſo much the better, by how much the Gouernour is the wiſer: certainly the iudgement is not without a tongue, nor without a meane, to applie the Generall and indefinite Authoritie and rule of Gods word vnto the circumſtances of the preſent Controuerſie : nor vnable to conſeſſe the holy Scriptures togeather, nor he is not ſo Contemptible, that when the ſentence is geaen, it may be renokked by priuate mens blaſping, and that because The Scriptures be not of Priuate interpretation.

If any Supreme Judge be in al the Church

Church, when the Pope, the Patriar-
ches, the Bishoppes, the Abbats, and
Moniours, and the learned Diuines toge-
ther, and when the Emperour, the Em-
peresse, the Legats of Kingdomes, of
free States, and of Christian Moni-
es, resist them, if any Judge, I say, be
at all, if any Voice or speaking of the
Church may be: in that, and such other
assemblies, that Judge, and that Voice
must be found. And hauing once ge-
uen sentence, that must be obeyed.

Therefore he is without al perad-
venture in the state of cuerlasting dam-
nation, who after the Seuenth General
Council hath defended, that *Holy Images*
ought to be adoured, with such conuenient
honour as is due to holy represen-
tations: that notwithstanding
doth teach, write, defend,
or thinke the Con-
trarie.



Of the honouring



That M Iewel himself bringeth such reasons for worshipping Bread and wine in the Sacrament of the Aulter, because he saith they are the Image of Christes Bodie and Bloud, as may right well serue for the worshipping of al holy images.

The. 15. Chapt.

AS nothing is more necessary to a Lyer, then to remember what he hath said before (that his tale may stil agree with it self) so if he be man ful of wordes. nothing is more impossible to a Lyer, then to auoid contrarietie in his owne tale : because many wordes detect many circumstances, the which in a Lie, will not all stande together.

M. Iewel was so careful to ridde away the duty of Godly honour from the Sacrament of Christes Bodie and Bloud, that whiles he would needes expound

ound the wordes of Adozation (which
the fathers euery where attribute vnto
the Sacrament of the Aulter) of such
worshippe and reuerence, as may be-
long to holy Signes and Images, and
not of such as belongeth to Christes own
substance: in the meane time he is con-
trained to graunt, that some kind of A-
doration is due to creatures, as to bread
and wine, in that respectte as (by his
doctrine) they are Images onely of Chri-
stes Bodie & Bloud. wherby M. Jewel
againe fallen into a new trouble, how
to saue him selfe from gening worship to
holy Images, the which yet he hath
thereto denied vnto them.

All our writing hath been these ma-
nyerres, to trie who maketh the Lie
in Religion: whether the Popish Ca-
tholiques, or els the new sprung Prote-
stantes. I say, the Lie is made by the
new sprung Protestantes, and that I
saye, because their tale, to witte, their
Relief and Doctrine, can by no meanes
stand togeather.

which thing to be so, as euery Ar-
gument that I may chaunce vpon doth
easily

Of the honouring

easily shewe: so at this time writing of Images, I will declare his Doctrine to be disagreeable to it selfe in the matter of Images.

In his
Lectie
fol. 475.

Jewell. The old Fathers in their Writings commonlie call the Sacrament a Representation, a Remembrance, a memorie, an Image, a Likenes, a Sample, a Token, a Signe, and a Figure.

Fol. 379.

Item in the eight Article he saith Neither doe we onelie adore Christe, a verie God, but also worshipec & reuerence the Sacrament and holie mysterie of Christes Bodie.

Sander. Nowe saie I, if the Sacrament be an Image, A Signe, or Representation of Christes Bodie, yet not his own Bodie in substance (as the Sacramentaries teach) if also not onely the Bodie of Christ it selfe, which is in Heauen, but the verie Sacrament an Image of Christes Bodie be of M. Jewell and of his Companions worshipped and reuerenced: thereof it doth follow that an Image of a holie thing, which is absent in substance, yet may be worshipped and reuerenced of the newe Schoolers.

But

But the Images of Christ suffering death, and of S. Laurence laid vpon the gridire, are images of a holy thing which is absent in substance: therefore the Images of Christ and of S. Laurence may be worshipped & reuerenced of the Protestants them selues. What can be answered to this reason, but only that Christes Sacraments are an other kind of Images then those be, which are painted and grauen by men?

In deede to vs they are a farre other kind of Images, because we teache the truth itself to be contained in the Sacraments, which is signified by them. For when it is said at the time of baptizing, baptize the &c. we say that then washing is both signified in word, and wrought in deede. But those that thinck the Sacraments neither to containe, nor to geue any grace, but only to signe and seale vpon the hearts of the faithful the benefites otherwise genen by Christ, they make the Sacraments to be only Signes and Images, & therefore I see not why they should stand so much vpon the difference that is betwene the hoie Images, which

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are

Of the honouring

are in the Sacraments, and those which are painted.

But yet I wil now declare, that this reuerence and worship, which M. Jewel alloweth to some images, is not only restrained to the Sacraments by his own doctrin, but may be more largely taken. For he goeth forward to another example in these words.

Jewel. We worship the word of God according to this counsel of Anathasius: Dominica verba attentè audiant & fideliter adorent. Let them diligently hear and faithfully worship the wordes of God. Briefly we worship other like things in such religious wise vnto Christ belonging.

Sander. Hitherto M. Jewel: to whose words I adde, that an image representing Christes birth or death is a like thing to Gods words, in such religious wise belonging vnto Christ: because bringeth Christes death to our hart by the eye, as the words wherein his death is preached, doe bring the same death to our hart by the eare.

Neither is there any other difference

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rence, sauing that the eye is the higher
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serueth all men that can see (of what
tonge or knowledge soener they be) but
the words readen or preached serue
none but those, who vnderstand the
tongue wherein they are pronounced,
and not all those; if perhaps they be
obscure, as most words of the Scri-
pture are: therefore **¶** Jewel must
as wel worship the painted or grauen
Image belonging to Christ, as he doth
worship the words of the Gospel which
belong to Christ.

Or wil he diuide his worship, when
the reason of worshipping is all one?
Why doth he worship Christes words?
him self saith, because they belong to
Christ in a religiouse wise.

Looke then how large your cause of
worshipping is, so large must your wor-
ship be. But Christes own Image be-
longeth to him in a religiouse wise (for
his a guise of Religion agreeable to the
law of Nature, & receaued in the very Pri-
uine Church which maketh vs to set
Christes Image) therefore Christes

Y h Image

*Euseb. li.
7. cap. 13.*

Of the honouring

Image is to be worshipped by the force
of M. Jewels doctrine.

fol. 404.

Jewel. Doubtlesse it is our dutie, to adoure
the body of Christ in the word of God, in
the Sacrament of Baptism, in the mysteries
of Christes body and blood, and whereso-
euer we see any step or token of it.

Note.

Sander. I adde herevnto : vve see a
steppe and token of Christes body, vwhen vve see
his Image painted or grauen : for the painted
or grauen image of a thing, is a tokē and
steppe at the lest of that thing : therefore
by M. Jewels doctrine it is our dutie to
adore Christes body in the painted I-
mage thereof.

Yea farther: A steppe is much lesse,
then an Image. For a steppe is only a
token of the foote, whereas the Image
is a token of the whole bodily shape.
But M. Jewel confesseth, that euen in
any steppe or tokē of Christes body, his
body ought to be of dutie adoured: there-
fore M. Jewel by right reason must con-
fesse, that much more in y^e whole Image
& shape of Christes body, his body ought
to be adoured.

Neither can M. Jewel and all his
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brethern euer auoid this argument.
Wheresoeuer we see any steepe or token
of Christes body, it is our dutie to adour
Christes body therein. These are M.
Jewels own words. But in Christes
painted image we see at the least a steepe
and token of Christes body: therefore it
is our duty, to adour Christes body in a
painted Image.

Note Masters, what M. Jewel must
now say: either he must deny Christes
painted Image to be the steepe or token
of his body (and then how is that the I-
mage of his body, which is not so much
as a steepe of his body) or els he must
graunt, that it is our duty to adoure
Christes body in his painted Image.

Now y can not be done, except Christes
body be some way or other in his painted
Image. For y thing can not be adoured
in the Image, which at al is not there.

If Christes body be in his painted
Image by any meane (as in dede it is
there by y like shape thereof) then he that
destroyeth or pulleth downe Christes
painted Image, destroyeth or pulleth
down y thing, wherein (by M. Jewels
doctrine)

Note.

Of the honouring

doctrine) it was his duty, to haue adoured Christes body. But that must nedes be a filthy, an impious, and an vnnatural deede, to pul down that, wherein he ought of duty to haue adoured Christes body; therefore, seing by M. Jewels doctrine preached & practised in Sarisburie Diocese, the painted Image of Christ ought to be pulled down and destroyed, by his doctrine also, a filthy, an impious, and an vnnatural deede ought to be committed.

How is it then possible, to reconcile these two propositions? It is our duty to adoure Christes body, wheresoeuer any step or token is of it, & It is also our duty, to pul down and to destroy Christes painted or grauen Image, wherein a step and token of Christes body must nedes be. And so by M. Jew. doctrine, it is our duty to adoure Christes body in y^e self painted Image, y^e which painted Image it is our duty to pul down & to destroy. *Moreouer* M. Jewel saith in an other place.

Fol. 409.

Jewel. The Sacraments in this sort are the flesh of Christ, and are so vnderstanded and beleued, and adoured. But the whole

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honour resteth not in them, but is passed
ouer frō thē to the things that be signified.

Sander. Mark wel **Q.** Jewels words:
for by the self same reason we reuerence,
worship or adoure holy Images, yet so,
that the whole honour resteth not in thē,
but is passed ouer from them, to the
things that be signified. And therefore
as **Q.** Jewel doth honour the Sacramēt
without daunger of Idolatry, so doe we
honour holy Images without feare of
committing Idolatry.

But this aboue al is to be noted. **Q.**
Jewel doth not geue to the Sacrament
of Christes supper any honour at al for
that he is desyrous to haue it honoured.
but only he alloweth it such honour as
is due to an Image, to thēd he may ther-
by take away the greater honour of
Latria, which the Catholicks doe wor-
shely geue vnto it. For yf he were dis-
posed to honour it in dede as an Image,
he wold honour other holy images also.
But now whereas he denyeth any ho-
nor at al to be due to other holy images:
yet he geueth the honour of an Image
to the body of Christ, in the Sacrament,

Y iij

not

Of the honouring

not because he delighteth in honouring that Image or any other Image, but because he is sure that if the Sacramēt may be honoured only as an Image, then it shall not be honoured as the thing it self.

In the 6.
chapt.

How be it he is deceaued euen in that point also. For whereas there are two kind of Images, one which is y Image of the outward shape, an other which is the image of the inward nature and substance: for as much as the Sacrament of the Altar is not an Image of Christs personal outward shape, but of his body & blood, which are the names of his nature and substance: And seing there is no Image of nature (as I shewed before) beside that wherein the self same nature is, which was in the first patern: it is cleere, that the Sacrament of Christs supper being called by the name of Christs natural body, is an Image of Christs natural substance, and therefore the honour of a natural Image (& not only of an Artificial Image) is due to it. This point were worthy to be prosecuted, if it were not somewhat besyde our purpose.

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An other thing that I intend to burden M. Jewel withal in this argument, are his own words in the first Article where he saith.

Jewel. The very names of the old godly Fathers are worthy of much honour. In his Repty.

Sander. I adde, that the names of the old godly Fathers are attributed to their Images. fol. 82.

For the Images of S. Augustine, and of S. Hiero are commonly called S. Austine, S. Hiero: therefore their Images are, by M. Jewels own confession, worthy of much honour. For if the very names of the old godly Fathers be worthy of much honour, wheresoever their names be, there is that which is worthy of much honour. Seeing then their names be in their Images, their Images (at the least in that very cause) are worthy of much honour.

Here it is to be noted, that whereas the Images of the Saints are called by their names, that thing cometh not only to passe through the mere ambiguitie of the word (as when it chanceth sometime private man to be surnamed King, who dede is not in any point a King) but the

Of the honouring

the Images are called by the names of the things themselves, because they belong to them, following and imitating their shape and likenes, and hauing somvvhat in the agreeable to that person, vvhereof they take the name: In so much that the very chese nature of an Image is, to be like vnto that thing, which it goerh about to expresse. And it is made altogether vvith this intent from the beginning to be his image, whose shape it representeth.

Therefore seing the names of the old godly Fathers come to their images, not by chaunce, but vpon determinate purpose and counsel, neither without cause, but for the likenes of shape vvhich is in them: there is some true cause in Images, why they may be called by the names of the old godly Fathers, and consequently there is some true cause, why they should be worthy of honour, & that (if M. Jewel say well) of much honour.

M. Jewels
des.

Last of all leauing M. Jewels owne words (whereof we hane said sufficiently) let vs come also vnto his deedes. vvhat shall we say that in the self same Repl which he made against D. Harding, and

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wherein he burdeneth him, as though,
whereas God had said thou shalt make to
thyself no grauen Image, Yet D. Harding
should say, thou shalt make to thy self gra-
uen Images: what shall we now say, yf in
that Reply M. Jewel hath often tympes
grauen Images? Yea such Images, as are
indeed wanton, filthie and dishonest.

Looke he that listeth at the end of
M. Jewels Answere to D. Hardings
Preface. And at the end of the xix. xxiiij.
and xxv. Article. There and in other pla-
ces he shall find, a grauen Image in M. Je-
wels booke: And that such a one, as is
meet for a brother, I warrant you.

That I may not speake of the
Antiques and Gorgons heads which be
here (which are Idols, because they
have no truth extant in the nature of
things) in the places before named
desperate naked boye is sette forth
of such sort, that an honest man would
goe backward and couer it with his
rooke.

This Image was grauen in ywood, of
some like matter, before it could be
carved. And M. Jewel had the oversight
of the

Idols in
M. Jewels booke.

Of the honouring

of the print himself. Neither did it fall out by chaunce, that such a soule Image escaped him. For if the Printer had brought him the blessed signe of Christes manhood spread vpon the Crosse, he would haue espied it out of hand: Yea, he would haue stormed at him not a little, and haue caused him to haue amended the same as a great fault.

But now when a bawdie Image was prostituted to the Readers eye, the which might prouoke him to vnclean thoughts, that Image though it were grauen first in ywood, and afterwarde set forth in white and black: Yet it pleased him right wel, and was lette to stand still.

Of the iudgements of God. He that hath pulled down Christes Image, and the Signe of his healthfull Crosse in Churches and Chapels where he might come, now setteth forth vnto vs a most bawdy spectacle, and thinketh he hath done wel inough.

I can not tel (O. Iewel) whether you being aduisedly asked hereof, would haue said in plain words, that this soule Image were to be preferred before

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the picture, or no. But surely in that you were so blind in your dedes, as not to see and to cōsider this abhominable image, whereas you looked so exactly to the printing of your booke & wold so quickly haue found fault with a good Image: that is an Argument, that you are geuen ouer to *Rom. 1.* lewyde mind, and are void of al grace, as he who speaketh against good Images, and in his fact permitteth nauoghtry representations: as though God had only *Exo. 20.* forbidden the good Images to be made, and had only allowed the euil.

The sixth General Councel was of farre diuerse mind. For it thought, that the Images of Christ and of his Crosse ought to be allowed, and that baudy Images ought to be forbidden. Whereof the fathers decreed after this sort. *Facile est corpus corporei, quæ sua sunt, in animam deriuant* the senses of the body do quickly bring into the minde those things, which being vnto the: therefore vve do decree, that hereafter by no meanes there shal be painted any images in tables, or otherwise sette forth, that shal be vnto (or allure the eyes to euil) or corrupt the mind, or inflame it to filth by pleasures.

Of the honouring

If any man shall doe this hereafter, lette him be
accursed, or, be excommunicated.

I beseeche our Lord at the length
to touche some Protestants hartes in such
sort, that he well returning to himselfe,
may accompt it better, humbly to behold
the Image of Christ crucified with the
Catholicks: then with the Sacramen-
mentaries first to deface Christs image,
and afterward to sette forth other filthy
Images meter for common shewes, then
for bookes which intreat of Religion.

God graunt also, that some few at
the least may perceave, how maruelous
these men are forsaken of God. who
whereas they would seme to correct our
fautes, & to be right holy in their wordes,
yet they are so without grace in their
dedes, that both they themselves & other
may well perceave, that in very dedes
they preferre any thing, be it neuer so
vile, before Christ, in that they preferre
any vile Image before his Image. For
the same proportion that is betwen
image and Image, is betwen thing and
thing.

But Christs Image is thow

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downe, and a bawdie Image is sette
foorth: Therefore bawdinesse is more
esteemed with them in truth, then Christ
himself.

Awake awake good Countreie men,
and see that which can noe be hidde. See
and iudge. Iudge, and amend. Christ is
in the lippes, but if he were in the hart, a
seale so feruent would be reised in him,
who weighed this matter as it ought to
be weighed, that he would belene: Ife-
uer the arte of painting or of grauing
were worthy to be suffered in any com-
mon weale, it should specially be suffered
for Christes sake, and be applied to the
honour of Christ and his Saints. For if
those arts did not vse to serue the ho-
nour of noble men, euery man would not
make such haste to haue his own and his
kinds Image painted or grauen.

But seing all the world accompt it
honourable to haue their Images made,
Gods loue lette that poore man
for Christ be thought worthy of one
place among you.

And lette
Images also be allowed, yf not
well as other Noble mens Images,
yet

Of the honouring

yet at the least as well as the Images of
the meaner sort. Or at the yetermost, let
not Christs Image be accompted more
vnlawfull, then such barodie Images,
as M. Jewel hath commended to vs in
his Replie.



Whether it be profitable or no, to haue
images set vp in Churches, and to per-
mitte them to be worfhipped.

The 16. Chap.

Some that haue thought it no
lawfull thing to make Images, and
vterly vnlawfull to geue some re-
uerence vnto them, yet haue thought
better, to haue them commonly set
vp in Churches, least the ignorant peo-
ple might perhaps be drawen there
vnto idolatry, or to a superfluous wor-
shipping of outward and visiblie things.

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shadow of
Temple): So
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whereas God being a spirit, should be vvorship-
ped in spirit and truth : In which point **Ag.** *Ioan. 4.*
Jewel is quicke and peremptory.

Jewel. The best remedy in this behalfe and
most agreable with Gods word is, vtterly
to abolish the cause of the euil. So Ezechias
brake in pieces the brasen serpent, Epi-
phanius rent in sunder the painted veile,
Theodosius commaunded the Image of
our sauour to be takē downe, whereloeuer
it should be found.

Sander. Of * Ezechias, and of * Epi-
phanius I spake in theyr due places. **in 3^d third*
Yet this much I thought good to adde *chapt.*
in this place, affirming **Ag.** Jewel to be *Fol. 136.*
ouerthrowē by his own example. For as **in the 4.*
Ezechias threw not down all Images *chapitre*
for the abuse which was comitted about *which by*
one, no more may **Ag.** Jewel vtterly *an errour*
abolish al Images from our Churches, *of the p^{re}it*
though some one be abused. But as Eze- *is called*
chias leafe the Cherubins in the Holy of *also the 3^e.*
Holies, as he suffered the Altars in the *Fol. 23. b.*
Temple, yea the Temple it self to stand *29. 4. b.*
which was made to be an obscure image
the shadow of Christ y true Altar & true
Temple) : So that one image being broke

Of the honouring

which happened to be abused, al the reast
of our Images ought to stand still in our
Churches, and to be conveniently wor-
shipped, because they represent honou-
rable Clergies and Truches.

The Law of Theodosius is misrepor-
ted, & misenglished: Misrepor-
ted because it was meant by him, y such honour was
due to y Signe of our Saviour (which is
the Signe of y Crosse) y he would in no
wise haue it painted, or graue on the ground,
lest by treading on it, dishonour should be
don thereunto. The words of which law
I alleged before out of y Code of iustiman
where y law was safely preserved about
these thousand yeres, in y light of al y world.
And y is a meter testimony to assure our
selnes of, then y which Crinitus recited
imperfictly, I can not tell whence, but (as
it maie be thought) out of some blind
copie vntreuly writen, & yet Crinitus doe
not write the contrary of that which is in
the Ciuil Law, but only he hath left out
the word *humil*, vpon the ground.

Againe, M. Jewell hath erred, as
y lest wold make others to erre by engli-
shing, *tollit*, to be take down, where as in
place

In Cod.
Iust. lib. 1.
Tit. 11.

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place it signifieth to be take vp. For Em-
perours meaning was, that where soeuer
the signe of our Saviour was found pain-
ted or graue vnder mens feete, it should
be taken vp. and saued from treading on.

Take vp
and not
take down

The which thing wil appere the more
evidently, if we consider the sixth Gene-
ral Council decreed the same thing, saying:

*Crucis figuras quae à nonnullis in solo ac pavimento
sunt, omnia deleri iubemus.* We commaund the
figures of the crosse (which are made of some
men in the ground & in the pavement) to
be utterly taken away, or to be put out.

Can. 73.

If the Council had staid here, it had
remed a text alone for M. Jewel. But the
cause of that Decree followeth, *ne in cede-
nti uictoriae nobis trophaeum iniuria affi-
ciatur.* Least the triumphant signe of the
conquest (gotten for vs) should be ini-
ured by their treading vpon it, who should
walke vp and downe. And yet farther the
same decree cōfesseth the Fathers of that
Council, *tribuere adorationē uisifica Crucis &
sentis, & sermone, & sensu.* To geue the hono-
r adoration to the Crosse (of Christ) which
teacheth vs to liue (a spiritual life) both in
word, in word, and in vnderstanding.

3 4 And

Of the honouring

And therefore witnessing that they
adoration by an outward Decree, they
wil, no signe or figure of the Crosse to be
made or suffered vpon the ground, least
iniury be don to it, whiles it is trod vpon.
And the very same meaning had those
Emperours, whom M. Jewel, according
to his lying spirit, maketh to command
the signe or the Image of our Saviour
to be taken downe: whereas they com-
maunded it to be taken vp, for the ho-
nour they gaue vnto it. But taking
is taking downe with him, to whom
is downe, white is black, and good is
euil.

Here also it is to be noted, that
Jewel englisheth *Signum Saluatoris*, the
image of our Saviour, notwithstanding
he had denied before, that the Signe of the
Crosse (which is the Signe of our Sa-
uiour) was an Image. Thus it is by
indgement both an Image, & no Image.

That order which the Conncel
tents taketh for altering or taking
way of Images which be abused, is
liked of no man. But our question is
necrally of al Images: vyther it be expe-

in his Re-
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fol. 502

The pre-
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to permit Images to be worshipped, or no. For
now I take it proued and graunted, that
Images may both be made, and reuerē-
ced, according to the desert of the thing
represented. And if al mē knew al things
and were perfit, I thinck fewe would
dout, but that Images might be permit-
ted to be worshipped: but men being as
they be, the questiō is vniuersally cōcea-
red, whether it wer good to permit the
worshipping of Images in publick
Churches, or no.

In the which question we must cō-
sider, on the one side the daunger of Ido-
latri, or of superfluous worship, and also
the ignorance of the people: on the other
side, the truth of our faith, and the profic-
which cometh by images. And accor-
ding as the causes doe most vehemently
affe vs, thereafter we must be ruled.

I say and dout nothing thereof, that
it is much better to permitte the worshipping of
by representations and Images in Churches,
then to imbarre altogether the same, by
taking away images. For herein standeth
the point of the question, as now the new
spellers make it. They to take away

Of the honouring

the occasiō of worshipping images, would
haue no Images at all sette vp in the
Churches. we albeir we sette not vp I-
images principally to be worshipped, nor
to be worshipped at all for their owne
sakes, yet seeing a certaine worship mai-
lausfully be geuen to them for the reuerence
take whiche they signifie; we iudge it
much better; to let them be worshipped
(teaching the people what worshippe is
due to them) then wholly to abolishe the
great profite which cometh by Images.

And surely if in comparison of the
danger of Idolatrie (whiche is little or
none at al) the profite be certain and eu-
dent, enen as, for the abuse which is da-
ly committed about the holy Scriptures
we doe not utterly take away and abo-
lishe the holy Scriptures: euen so the
particular abuse of any one Image, or
some few, should neuer moue vs to re-
moue al Images from our Churches.

Now it remaineth, that I must pro-
this danger of Idolatrie to be smal,
not to be such as ought to be esteemed, and
the profite of images to be so great, that
it ought to be of great estimation.

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In enery question which shalbe circumspectly handled, the particular circumstances must be respected of the men, of the time, or place, & of the thing it self.

Concerning our question, I muste consider the state of the Church at this present, not busying my selfe with that which is past, or is to come. For the state of the Church might haue ben otherwise in the old tyme, and maie be otherwise hereafter, and then other men heretofore might, and hereafter maie, geue an other iudgement in this very matter, whercof I speake presently.

But surely if enery time were, when Images might be permitted to be reuerenced and honored, this is it. For now, although al the Catholikes in Christendom held their peace, which yet they doe not the dedes & doctrine of the new Gospellers against Images are so wel known, and so spread throughout al places, that it is not lightly possible for y^e people to be deceaued in honouring Images so much. Yea rather it is daily sene, that many honour them neuer a whit, and beginne plainlie to contemne them.

I iij And

Of the honouring

And those which remaine good, haue yet alwaies a certaine feare of their pedes, for so much as they know themselves to be reprovued in that behalf.

- 2 Besides this, when the tyme was most quiet, he that should see the Sexten sweeping copwebbes from them, and the Parish Clerke putting the Crosse so homely vnder his cloke, vntil he came where it were to be set vpon the banner, might well perceauce a great difference betwene that meane reuerence which was geuen to Images, in comparison of that which both was geuen, and was due to the body and blood of Christ in the Sacrament of the Aultar.

- If then the people were neuer so much bent, and now be so little bent to reuerence images, shal we now help forward theyr ignorance, and hasten them to errour? Againe, when the question is, not only concerning the facte or deede, but also concerning the Law and right, if the one of the twaine must
3 needes be defaced, it is lesse euil, to suffer some one to doe amisse, then to falsifie the whole Law and right it self.

That

That Images may be made & permitted, it is the Law of Nations, & therefore undoubtedly a certain principal ordinance, and Law of God. Likewise, that such Images as represent a truth worthy of honour, are in that respect to be regarded, and in some part honoured, it is a truth of the Law of Nature, and also of Gods Law as it hath ben proued before.

This Law then and this right of Gods truth being general in it self, ought not to be hindzed or stopped, although it chaunce that one or twaine take hurt by the misuse thereof: sithens it is worse, that Gods Law should be in danger to be pronounced wrongfull and false, then that some one man should be deceaued. For yf Images should be forbidden generally to be worshipped, the matter would shortly grow to this opinion, that Images may not be worshipped at all, which is an errour in doctrine.

When the faith and intent of him that worshippeth the Image is good, as when he mindeth to worship only one God, & shew his good affectiō to his glorious Saints,

⁴ That the danger of idolatry is not great.

Of the honouring

Saintes, what so euer is done with this minde (so that Sacrifice be not made to Images) it can be no Idolatrie.. And therefore the danger of idolatrie is not great. For none of the common people can make external Sacrifice. And inward Sacrifice to the Image they doe not make, if they be of this minde, to beleue one God, & to honour his Saintes but as his friends and seruants.

And surely, if it would please any noble man in Englād to examin a thousand pooze men, and to geue them *no capricious question of purpose* (as some maliciously do) he shal find them al of this mind to belene and worshipp onely the blessed Trinitie as one God, and al others as seruants to him. And as for Priekes, who make the publique Sacrifice, it is certaine that they neither doe make any Sacrifice to Images, nor can doe it, because the rule and Canon of their Masse booke doth direct them to make their sacrifice to God alone. If men were of good conscience, and would rest in þe truth, these reasons might shew vnto them sufficiently, that the danger of Idolatrie is

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not great. For no outward act is so properly belonging to God (beside external sacrifice) but the same may be done to other things without any danger of Idolatrie. And therefore although the people do kneele before an image (as they also doe before Princes) or do put of their cappes, or do light a taper or candle before them, shewing the Sain'ts to be those lights whose vvorks do shine before men, that God in heaue may be glorified: If al this while they be of this mind, to acknowledge but one God, there is no Idolatrie committed.

Math. 5.

And that thing (to say, y there is but one God) we preach, thei protest daily in their belief, and kepe in their hart, if they be not utterly become Infidels, of whō we now speake not, but onely we say, that there is no sufficient feare of Idolatrie, among faithfull Christians, for which Images ought to be utterly abolished.

In this behalf, I can but offer y choise to M. Jewel, or to any other of his brethren: asking them vvwhether thei vvill haue the Christian people considered as of a good & strong faith, and as free men from al Idolatrie (where

Of the honouring

(wherevnto Christ hath redeemed them) or els, as weake and fraile, which may be quickly seduced and easily caried away from the truthe. If he consider the Christian people as of a good faith, and as deliuered by Christ frō all Idolatry: then seeing there is in them no iust feare of idolatry, the Images of Saints may be lawfully worshipped, because the worshippers be safe.

If they wil consider the Christians as weake and fraile, and make them like vnto the old Jewes and Paimins, they surely do great iniurie to Christ, who promised to be mercifull to their synnes, & to deliuer them from Babylon, Aegypt, Iudumaa, & to be shōrt, frō al the Idols and abuses of Gentils. The which promise was fulfilled by Christ, causing Idols to be first throwen out of their harts, and afterward out of the Temples of al Nations.

Iere . 31.

Heb. 8.

Ero illis in Deum (saith God) & ipsi erunt mihi in populū. I will be to them for (their) God, and they shalbe to me for (my) people. That is to say, I wil be to them, not only their God, but also my purpose and

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intent is so to be their God, as to be & to continue to the last end of al their affiāce. And they shall so be my people, that I wil haue none other for my people. For this phrase in *Deum*, and in *populum*, doth signifie a being to the end, without chāge or reuocation.

As then the Church of God was prophesied to be one ouer al the world, and affirmed of Christ to be *A citie built vpon a hill*, which can not be hidden, so that notable and famous company of Christiāns, whō the Turks, Saracēs, & Tartariās haue alwaies knowen: that knowē multitude which euermore from the time that they haue had Churches, haue set vp Images in them, that multitude, I say, compared for his number to the dust of the earth, and to the sand of the sea (which cōsisteth of rude and ignorāt persons for the most part) must of necessitie continue the people of God, and he must continue their God, because the word of God can not faile.

If then these Christiāns which haue alwaies lined in Grece, in Italie, in Spaine & in such other places, haue the promise
to

Matth. 5.

*Gene. 17.
& 22.*

Of the honouring

to be Gods people: seeing they haue had
Images in their Churches, and haue
had them in great price, as it is proued
before: it can not be, that these images
should become Idols. For they that ho-
nour Idols are no more Gods people.

And verely althoughe the woordes
that folow in Ieremie, and in S. Pauls
be true many waies, yet I thinke cer-
tainly they are true no one other way
then in this, y the Christians shal neuer
again become Idolatours. For thus it is
written: And euery man shall not teach his
neighbour, nor euery man his brother, (saying
Know the Lorde: because all men shall know
me from the lesser of them to the greater, be-
cause I will be mercifull to their iniquities
and I will not now remember their sinnes.

Behold, whereas many things neede
to be taught, yet this one thing is so war-
ranted by God him selfe, that no man
shal neede to say to his neighbour, Cognosce
Dominum, Know the Lord. For God
him selfe taketh this charge vpon him
to prouide that euery brother, to witte
euery Christian shal be taught by God
himself, that God is his Lord, & y he shal

Jerem. 31.

Heb. 8.

Math. 23.

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neither haue, nor worship any other god.
 He therefore that now iudgeth Gods
 people to be as prone to idolatry as the
 Jewes were, and therefore will haue
 them to make no images, or to worship
 rather obscure and darke shadows, as
 the Jewes did in their Holy of Holies,
 then plaine and euident images, as we
 now doe, he is iniurious to Christes
 grace, & contumelious to his blood, and
 perfidious in denying the performance
 of his promise. The Jewes were kept
 from euident and expresse images, be-
 cause they were either harde harted, or
 scrupulous and scrupulous. And there-
 fore the vse & liberty of the lawe of Na-
 ture was in some parte barred them by
 Gods owne law, both in certain meates,
 in the vse of Images: and the libel of dis-
 honor was winked at in them. But it were
 dishonorable to Christes people not to be
 deliuered from the bondage of sin, as
 we be able to professe euery parte of the
 law of Nature freely and boldly: not-
 withstanding that we are also ready to
 be restrained from certain meates vpon
 obedience, but not as from things
 which

Act. 7.

Mat. 19.

Of the honouring

which we may not at all take : as (for example) when either we be iustly dispensed withal, or when y^e Law is changed. For such lawes as are made by men, may be changed by men of the same authoritie.

Seing then it is the Law of Nature to honour vertuouse men, by setting vp Images to them, we may do y^e thing freely now, and ought not to stay from vpon the pretense of fearing Idolatry.

On the other side, if nedes we shal respect the Christian people as somewhat weake and apt to fall into idolatry, per
6.1 pray thee (good Reader) to attend this one reason. I say, the best way or means to stay faithfull men from Idolatry, is to lette them haue, and conueniently to honour the Images of honorable personages.

For as God permitted the Jewes being in dede prone to Idolatry, to offer vp to him oxen, calves, lambs, goats, wheaten meale, loanes, wine, not that he needed them, or that these things pleased him so much, but because they should be occupied in serving him, & because scilicet

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they would needes offer some externall
Sacrifice, they might haue a meane to do
it vertuously and honestly : euen so now
God permitteth the Christian people to
haue and to worship the Images of hea-
uently truches, not that he needeth such
worship (who needeth of vs none at all)
nor that he is so muche pleased with the
honoring of Images, but that the people
may haue, wherewith to intertaine it self
vertuously and honestly.

And so much the more Images are
now permitted, because it is not lawfull
for any other externall Sacrifice to be
offered, beside that Bodie whiche was
geuen for vs, and that blood which was
shedde for vs, the which they only maie
offer externally, to whome Christe gaue
externall power by his external wordes,
to make that thing, whiche, wheresoener
it be, is the Propitiation for the Synnes of the
whole worlde. And wheresoener it is made
there is made the Propitiatorie Sacrifice
for mankind (concerning the substance
which is consecrated) albeit the Acte of
death be no more repeated.

So that, forasmuche as the people
A A haue

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1. Ioan. 2.

Of the honouring

haue not that multitude of Sacrifices, which once the Jewes had (if they were still weake) it mighte be permitted to them, to haue good and Bodily remembrances of Christs death vpon the Crosse (whiche was the onely Propitiatorie sacrificising of him selfe) and of the death of his Apostles and Martyrs, who Sacrificed their owne will and Bodies to his will, by suffering death according to his example.

- But verily Images are not so much permitted to Christians for their weaknes, as for their strength. For therein Gods promise & strength is glorified in that the same people which once committed spirituall Fornication with so many Images and Stones, now is through Christe so stronge, that it doth no suche thing. And that not only by prouiding to haue no Images at al (for y^e were a pusillanimy) but by hauing & worshipping such Images, as doe represent a thing worthy of worship. Moreover seing the true worshipping of God consisteth in spirit and truth (as Chul hath taught vs) whē y^e which is outward lie sene, doth lead vs to y^e which is true

Joan. 4.

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spiritual, ther is a great help obtained by
 y outward sight, to our spiritual deuotion.
 For as whē we see creatures which pro-
 uoke vs to euil (as harlots doe) we are
 bound to abstain frō y sight of thē as nigh
 as may be: euē so whē a creature cometh
 in our way which was made to prouoke
 vs to good (as al our images are) we are
 bound by natural reasō, to apprehend y vi-
 sible help of our inward deuotion.

We must not therefore applie y text of
 Christ true worshippers adore the Father in spi-
 rit and truth, against holy outward repre-
 sentations, y which help our spirit, but a-
 gainst Idols, & against y bondage of pray-
 ing after one certaine corporal fashyon, y
 which is not at al times profitable. But
 as it is euer good, to hear y word of God
 corporally preached: so is it euer good to
 see holy & godly images of heauēly thin-
 ges, as of Christ rising frō death, ascēding
 into heauen, or cōming againe to iudge-
 mēt. And euery mā who intēderth perfectly
 to amēd his naughty life, hath now more
 neede to prouide, y he may haue a good re-
 membrāce alwaies besore his eyes, then
 he was careful besore to haue his harlot,

Ioan. 4.

Of the honouring

of his vaine apparrell in his owne eye. But they that can see our Images to be Idols (as they thinke) are most of them such, as make no conscience at all, euen after the Vow of chastitie, to see their Concubins and Harlots daily about them. So they feare where no feare was, and there be desperate, where al the feare ought to haue bene.

I haue ben longer in this argument then I minded.: I will briefly recite the commoditie, which cometh to vs by holy Images.

1. The first is, in that we learne there by some thinges, which we knewe not before.

2. The second, because other thinges which we knewe before, we do remember.

3. The third, because we doe not only remember them (as by reading, or repeating) but by the most speedie touching of the eye.

4. By seeing and knowing, we are prouoked to become lyke those images, whose Images we behoold with reverence and estimation.

5. We are confirmed in our faith.

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perceiving these things, which are painted before our eyes to be so true, that euerie where they are openlie sette forth and honoured.

We are kepte well occupied, and deliuered from occasion to imagine idle things of our owne phantastical devising, the which might in deede cause Idolatrie.

Wee tarie more willingly in the house of God, which is so adorned with Godly Histories

We consider the companie of heauen, howe marvellous it is, for as the *Holies of Holies* being decked with the Images of Angels, dyd (by *S. Paules* interpretation) signifie Heauen to the Jewes: so must our Churches be decked with the Images of Angels and Saintes, that they maie be to vs a figure of everlasting Glorie.

We praie to Christe at the sight of his Image, and we lykewise desyre our Ladie, or the Apostles, or Virgins to praye for vs, at the sighte of their Images.

We honour God in his Saints, and

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Of the honouring

in the very Signes and monumentes of
his Saintes.

11.

Also we glorify God in that we are so
free & strong in our faith, y^e we nede not
be kept fro^t conueniēt worshiping of lau-
dable Images, as y^e weake Jewes were.

12.

Last of al we professe the truth of the
Gospel, and of the law of Nature, which
requireth conuenient honor to be given
to the Images of honorable personages.

Thus the peril of Idolatrie being
litle, or none at al, and the profite of I-
mages being great: it must needes be
profitable to permitte the people to ho-
nour Godly representations and Im-
ages in our open Churches.

Whether the same Degree of honour be
due to the Images of Christe, or of his
Saintes, which is due to Christ, and to the
Saintes them selues.

The 17, Chap.

This point is in controuerisie be-
tween the Catholikes them selues,
and therewith M. Jewel burde-
neth vs not a litle. For he saith, some
Schole

Schoolemen would haue the Crosse and Images of Christ honoured with *latría*, that is, with godly honoꝝ: others would haue them honoured with *doulia*, that is, with an honoꝝ wherewith creatures may be serued. The matter in dede is very hard, as the which consisteth rather in subtile points of Philosophy, not yet decided by y^e church, then in any dissension of wils oꝝ minds in matters of Diuinitie.

First, al the Diuines agree, that in an Artificial Image we may consider three thinges: either *the matter* of the Image (as the wood, stone, oꝝ siluer) oꝝ els *the outward forme* (as the painted colours, oꝝ proportion of the Image) oꝝ els *the representation* which it maketh.

Concerning *the matter* of the image, they al agree, y^e it is not by any meanes worthy of any honoꝝ at al, because it is a thing without life and reason. The lyke maie be saied concerning *the colour* or good Proportion of the Partes. For they also are worthy of no Honour belonging to Religion. Albeit perhappes A wordly man maie naturallie esteeme the Arte of the Painter oꝝ of the

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Of the honouring

grauer, but that is not any honoz of Religion, whercof we now speake.

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the Catho-
likes agree.

3.

But if any Image be made to resemble a person, who is worthy of euermoring honour with God in heauen: all the learned writers agree, that the said resemblance of such an honourable Personage, deserueth some kinde of honour pertaining to true Religion. Therfore in these three points we al agree. And because we do agree in them, those that disagree from their and our Ancestours & Fathers in this behalfe, can not be excused from Schisme, nor yet from Heresie, if they wil stubbornly defend their false opinion.

In the point that now foloweth, if we disagree, we require not you (Mr. Jewel) to take this or that side, but we say you are bound to agree with the vniuersal Church, in that respect, as the faith of it is vniuersal. And it is vniuersal in affirming, that some honour is due to al holy Images.

4.

Now, what is the Fourth point, wherewith some Catholiques disagree? It standeth herein, to knowe, by what speciall meanes an Image, as an Image, doth

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sent the truth which it signifieth vnto vs. For either the Image may sende vs from it self, and referre vs ouer to the truth, and so it is considered apart from the truth, and so it is honoured in a lower degree then the truth: or els y^e truth and the Image may meete together in his minde, who in the Image beholdeth the truth, and at the same time with the truth honourreth the Image. And in y^e last, the Image and the truth be as one thing, and so the same honour seemeth to be due to the Image, which is due to the Truth.

The doubt

Both these opinions in diuers considerations may chaunce to be true, and therefore perhaps there is no such dissension between the Scholemen, as to some appeareth.

And surely in this question (whereas the Church hath as yet not defined either part) any man may speake his owne coniecture: and I will hartely, y^e Jewel had spent his witte and learning rather in trying out such controuersies, as, without danger may be concluded this way, or that way, wherein only the

In things not determined it is free to dissent.

Of the honouring

the Schole men dissented) then with the euident destruction of his owne soule, & of al that follow him, to trie his wis and learning in vndoing that, which Christ, the Apostles, and the whole Church haue ben a building vp so many hundred yeres. But let vs returne to y^e purpose.

It is a thing most cleere, that as sone as euer I vnderstand whose figure and Image that is, whiche is before mine eyes, immediately the person him selfe commeth to my minde, and that so sodainly, that, the knowlege of the Image, and of the thing whose Image it is, make both but one knowledge. For I vnderstand not one after the other, but both together. In so much that vntil I vnderstand somewhat of the truth, I can not vnderstand any particular thing of the Image. For if I see an Image, and can not coniecture by any outward token whose Image it is, well I may know it to be the Image of a man, because it beareth y^e shape of a man, or the image of a Saint, because it standeth in y^e Church, & so as I know the image generally, I know the truth therof generally.

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But I can not determine or specially restrain the image to this or to y man, or to this or to y Saint, except I first know, y it belongerth to S. Peter, or to S. Paul, or to some like person.

If then the Image be not particularly knowen without some foreknowledge of the truth, it is not possible that the Image (as any particular mans Image) should be in my mind or vnderstanding, before that self thing be there, whose Image it is: The Image in deede may be in mine eye, and consequently it may be offered to my vnderstanding, before that I thinke actually of the thing represented. But when so euer I know this or that to be Christes image, I haue Christ in my vnderstanding rather before the Image be knowen to be his, then after. For I conferre and compare the Image offered to me, with that which I haue readen or heard of Christ, & when I find them to agree, I conclude this to be Christes Image. If then the motion of the mind toward the image of Christe be so inseparable from the motion of the minde toward Christ himself, that as wel the Image as the thing represented

Of the honouring

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presented be known together, and so known, that (when the knowledge cometh by the Image) the knowledge of the one can by no meanes possible be diuided from the knowledge of the other: it remaineth to discusse, whether it be like also in worshiping as it is in knowing, That is to say, whether as my mind is in one instant moued and caried by the meane of the Image to the remembrance of the truth it selfe, so the honour and worship of both, be al one, or no.

wherevnto I answered thus, that the honour may be vnderstanded to be one after two sortes & orders of speech: either that the same honour which is geuen to y^e Image; the same in number is geuen to Christ, or contrarywise, that the honour which is geuen to Christ, is also geuen to his image. Of these two waies I wil (by Gods grace) intreat so much the larger, by how much the harder this matter is.

with me it shal stand for an vndoubted conclusion, that when so euer we be ginne our vvorship on the Images behalf, that the same self honour vvhich vve geaue to the

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Image, wholly and altogether commeth to the thing represented. And by y^e meanes there is one & the self same honoring of y^e image and of the truth. And this conclusion of true proposition is found in y^e Heuenly General Council. The which can not be better examined, then if we heare how M. Jewel vnderstandeth the same proposition. And then by comparing my sense with M. Jewels, it shall appeare, who hath found out the true meaning thereof.

Action. 4.

Jewel. In the Second Nicene Council, it is determined thus: Non sunt duæ adorationes, sed vna adoratio imaginis & primæ exemplaris, cuius est Imago. There are not two sorts of adoration, the one called Latria, the other Doulia, as M. Harding diuideth them, but one only adoration, both of the Image and also of the sampler whereof the Image is

In his Replie fol. 515.

Falsifying

Sander. This place is worthy to be examined, because there is so much folly and ignorance committed therein. To declare the matter plainely, S. Basil had written a booke against the Sabellians, Arrius, and other like Heretiques, in the which booke he speaking of the blessed

Action. 4. fol. 523.

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Of the honoring

sed Trinitie, sheweth that the second person thereof being naturally the Image of God his Father, doth not cause the Unitie of God to be thereby corrupted.

And that S. Basil proueth by an example taken from Artificial Images: because he that calleth the Kings image, by the name of the King, dooth not thereby diuide the King, or make two Kings.

Upon this Authoritie, one Iohannes, the Vicegerent of the Bishoppes of the East, declareth, that they speake and teach falsly, who say that we diuide Christ into twaine, when we seeing the Image of Christ, say therof, *This is Christ*. For as the saying by the Kings Image, *This is the King*, maketh not two Kings: so the saying by Christes Image, *This is Christ*, maketh not two Christs.

And to returne to the first purpose (of S. Basil) the saying that God the Father is God, and God the Sonne is God, maketh not two Gods, because God the Sonne being naturally the Image of God his Father, is one and the same God which his Father is.

We see then a proportion to be kept

Note.

between Artificial of God. his Father the same so the Ar not an c represents Christ.

where derth, S. as the pa kerh not t wise the maketh not tions in tha one Adora same also of image it is.

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betweene the Natural Image and the Artificial Image. For as the Sonne of God, being naturallie the Image of his Father, is not an other God, but the same one God in an other Person: so the Artificiall Image of Christe, is not an other Christe, but an other representation of one and the same Christ.

The proportion betwixt Image and Image,

wherevppon the said John concluded, S. Basile to haue declared, that as the painted Image of Christe maketh not two Christes of one, so likewise the Adoration of Christes Image, maketh not, that there are two Adorations in that behalfe, but that there is one Adoration of the Image, and the same also of the first samplar, whose Image it is. The meaning then is this.

The true sense of the Council.

As when we call the Image of Christe by Christes owne name, we meane that Image to be a thing that representeth Christ who sitteth in heauen, and not to be an other Christ beside him which sitteth in heauen, but only to bear his name & shape: so whē we adore & reverence this Image of Christ, we meane not,

Of the honoring

not, that Christe in heauen is to be adored as an other thing cleane diuerse from that which we adore in the Image, but only that the Adoration geuen to the Image, is at the same instant geuen to Christ, and so it is one adoring of the Image and of the first samplar.

For the adoration goeth from the Image to the samplar. And therefore all the adoration which is done to the Image, is done to Christ, albeit not all that which is don to Christ, is also necessarily done to the Image. That is the Jewels errour, in that he thinketh, he maie as well begin with Christes owne honour, and bring that doune to the Image as contrariwise the Councel beginning with the Image, sendeth vp the whole honour thereof vnto Christ himselfe.

We geue in deede that selfe samplar adoration to Christe, which we geue to the Image, but geue not all that to the Image, which we geue to Christ himselfe. It is then one adoration of the image and of Christ, in respect that we referre the whole honour of the image to Christ. But y^e honour is in a baser degree in

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Image, then it is in Christ. For it is in Christ naturally, and really, and for his owne sake: but in the Image by the waie of representation, and of relation, and by an accident, and secondarily, and for Christes sake.

But this matter belongeth neuer a whitte to take away the distinction of *Idola*, and of *doula*. And herein farther appereth **M.** Jewels forging, because he englisheth these wordes, *non sunt dua adorationes*. There are not two sorts of adoration. And he exemplifieth his doctrine by *Idola*, and *doula*. Whereof Iohnnes the learned Father meant not: yea rather the contrarie thereof was taught before, *Act. 4. fol. 519.* Falsifying

It is meant, that the adoration of the Image is also at the same time the adoration of the truth, and that no diuision of adoring is made in him that adoreth. But it is not saied, that the same adoration in all degrees is geuen to the Image, which is due to the truth: **E**uen as when I honour the Seruant of my friend, I honour my friend. And so the honour is one, because the selfe same

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Of the honouring

honour goeth (by mine owne appointment and intent) from the servant to mie friend: but I geue not al that honour to the servant, which I geue to mie friend himselfe.

And that in the Councel it was so meant, the reason there alleaged out of S. Basil sheweth. *Nam Diuinus Pater Basilius honorem imaginum ad ipsum exemplar primum redire testatus est.* For the Godly Father Basil hath witnessed, the honour of the Images to return to y^e first samplar it selfe. So that the one adoration which is named, is without diuision in him that geueth it, and without diuision in him that receaueth it.

And yet to make it plainer, the adoration of y^e Image so passeth immediately to the first Samplar and Waterne that it becometh not first one in the Image, and then afterward an other in Christe, but it passeth altogether (remaining still one and the same) from the Image to Christ himselfe.

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nour to him, then the Image is able to conuey: Although him selfe receaue otherwise a higher Honour of vs, and that also greater, then his Image can receaue or carie.

And yet doth not his Image anie more hinder his owne Honour, then *S. Paul* doth. For when I honour *S. Paul* for Chrestes sake, thereby no greater Honour then the Honour of *Doula* cometh to Chrest. For no more cometh to hym by the honouring of his Creatures, then that wherewith his Creature maie be Honoured. And albeit the Honour of *Doula* be not all the Honour that is due to Chrest, yet it is well done to geue him so muche (for as he is our Lord, so is *Doula*, due to him) and more we maie not geue by that meane of his Creatures.

*Aug. super
Exo. q. 94.*

Lette it be the custome in some Cities, that if the Kinge hym selfe come, he should haue presented to him a hundred Poundes, but if his Lieutenant come, halfe thereof should serue.

¶ The

Of the honouring

The halfe that is geuen to the Lieutenant, is geuen for the Kinges sake, and the honour of it cometh to the King. And yet although it be not so great an honour as his owne, it is wel geuen, and was due to him by the meane of his Lieutenant.

This we vnderstand, that St. Jewell either was or would be deceaied in this matter of one adoration: thereby to burden vs with geuing of Gods owne honour to Images. And whereas he alleageth a litle before certaine wordes, which the Bishoppe of Constance is reported to haue saied in a booke bearing the name of *Carolus Magnus*, the booke is forged, and there is no trust to any thing that is saied therein.

For howe coulde *Carolus Magnus*, who built so many Churches and Monasteries, and so diligently obeyed the Bishop of Rome (who also crowned him Emperour) who leaft so many Reliques at Aquilgrane where he lieth buried, who among other holy Reliques leaft a litle grauen Image of our Ladie, therewith other Jewels which he ware at his

In his
Replie
fol. 155.

Sigeb. An.
Dom, 301.

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breast, who caused the Frenche men to
conspire them selues in their Church-
Songe to the Romans: how can he be
lustly thought to haue written a Booke
against Images? And a Booke of such
small credit, that neither the Librarie
whence it was taken, nor towne where
it is printed, nor the man who printed it,
is named therein.

Therefore leauing to answer that
Booke, and al such authorities as are al-
leged out of it, I wil come to examine,
whether, as when we beginne our ho-
nour on the Images behalfe, all the ho-
nour which we geue to the Image, com-
meth necessarily vnto the truth: so on the
other side, whether, when we honour
Christ in his Image, and purposely doe
geue him his owne honour, we may geue
also the same honour at that tyme to the
Image.

For although hitherto I haue defen-
ded against M. Jewel, that the learned
father Iohnnes (whose words M. Jew-
ell interpreted falsly) meant to say no
more, but onlie, that the honour of the
Image, and of the truth is one honour

*Sigeb. An.
Dom. 790.*

*The que-
stion con-
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second part
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stinction.*

Of the honouring

(because it goeth altogether from the Image to the truth) yet I haue not hitherto denied, but that it may be possible for the same honour in some sense or other, to be communicated to the image, which is geuen to the truth, albeit the said Father Iohnnes spake not thereof. For I at this present speake rather of S. Thomas of Aquines mind, then of any mans els.

S. Thomas defendeth one and the same honour to be due to the truth, and to the image thereof; then only, when we adore the Truth in the Image. To make his meaning plaine, we must imagine, y^e a deuout man cometh to a place where the image of Christ is. This man no soner seeth Christs image, but immediately he listeth vp his hart and mind to Christ, & wth his strength adozeth Christ true God and true Man. Of whome if anie man should aske, what he adoured, his conscience would answer, I adoure nothing els but Christ. For in dede he thinketh noz mindeth nothing els.

But S. Thomas is perswaded, that although he thincke not speciallie and namely of adoring the image, yet because

3. parte
Summa
Artic. 3.
q. 25.

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the Image was to him at this time the
meane of adoring, that he *naturalise* and
necessarilie adored the Image with Christ
in that instant, wherein he began to adore
Christ: because Christ was then shewed
him in the image.

This is somewhat like, as if whiles
Christ liued on the earth, one of his A-
postles meeting him after his resurrecti-
on clothed in purple, should haue adored
him, not thinking at al vpon his purple,
but only vpon his Godhead. This A-
postle might notwithstanding be said to
haue adored the purple of Christ, not in-
deede namely and distinctly, but as the
matter then gaue: because, Christ, whom
he adoured, was then in a purple Gar-
ment. And the Apostle dyd not then
exclnde his Garment from his adoration,
but adoured his Master as he found
him, not bidding him putte of his Cloe,
before that he would worship him.

Now, as I alleaged before, S. Au- *De verb.*
gustin confesseth, that when we adore a *Dominu*
Prince crowned or clothed with purple, y *Ser. 5.*
then we adore his crowne and garment vnto
him, as a thing vniued to him for y time.

BB iij And

Of the honouring

And he bringeth this example, to proue
that we may adore & flesh of Christ with
Gods owne honour, because it is euer
more adored as a thing vnited to God.

And although the vniõ of the flesh
be farre greater then that of the garment
(because it is both made in one person,
and dureth stil) yet there is, for the time
that the garment is one the Kings back,
there is, I say, a like consideration: in
so much that Christes owne Garment
wrought miracles, and healed diseases.
Now I pray you: But as a thing for
the time adioyned to his bodie, and con-
sidered as a part of him, or as a thing of
his.

And yet this example of adoring the
garment, is not in al points like to the
other of adoring the Image. For the
garment is an other scueral thing. But
the Image of Christ, as it is the Image
and shape of his manhood, hath in truth
of things none other person or subsistence
beside Christ him selfe, whose it is, wher
soeuer it is, in the true condition of his
Image.

For as I said before, we must not

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lay aside the matter of the Image. Item what
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painter, the proportiō, yea the very relation laid aside.
which is betwene the image & him whose
image it is. And we must consider, that
when we first see the Image, Christe is
so present to vs therein, that before our
mind doth by thought sepearat his image
from Christ, we adore Christ, and at that
instant of our adoration, we finde Chri-
stes Image made to vs, as it were, one
with him self. The truth of which his
Image hath none other thing finally to
rest in, beside the Manhod of Christ, and
his Manhod reaseth only in the person
of Christe, and his person is the woorde
of God, and God it self. *Ioan. 1.*

Therefore in this condition & state
of adoring, S. Thomas teacheth, that
the Image of Christ adored, onely, and
wholy for Christes sake (with whome
it is then made one thinge) may in that
consideration of vnicie with Christ be a-
dored with the same honour, wherewith
Christ is adored. Thus he teacheth.
In which doctrine it is to be noted, that
neither S. Thomas, nor any man els
doth

Of the honouring

doth purposely geue him selfe to adore
Image of Christ, as it may be conside-
red by any meanes a seueral thing from
Christ, but only as it maketh one thing
finally with Christ, if it doe at al make
one thing with him.

2.

what the
Church
doth not to
Images

Secondly the Church neuer taught
nor doth teach, that the Image of Christ
must be adoured with the honour due to
God: nor the honour which is usually
geuen to Christs Image in the Church
is no such honour. For no man is
taught to beleue vppon any Images, or
to cal Images his Gods, or to do Sa-
crifice to them. There is no such cu-
stome in the Church, nor shal neuer be.

The honor which the Church alloweth
to Images, or rather to the Sain-
tes by them, is the setting of them in a high
place, the putting of our cappe where
we see them and consider whose Im-
ages they are, the lightning of a candel be-
fore them. The which honour is little
and in manner nothing, in comparison
of that which we thinke and beleue
the truth it self.

what the
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I beleue the Truth either to be God

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adorer of Christes Image, or to see
 consider God, if I speake of y^e Saints. And therein
 ing from accompt them to be in an euermourning
 ne thing honour, wherof they are partakers for
 al make their owne sakes. But this transitory
 honour which we geue to them by their
 er taught Images, is not worthy to be so much
 of Christ the shadow of that honour which our
 ne due to hart beleuech. S. Thomas thinketh
 s usually the doctrine of geuing Godly honour to
 Church Christes Image to be true, by the force
 man in natural sequels; and by the verie true
 ages, of course of such an Image well vnder-
 o do stand.

Thirdly, if S. Thomas hath been
 erred in this Question, it is an er-
 row in Philosophie, and not in Diui-
 Sainthe. For he alleageth not for his do-
 in a high any other Auctoritie, then Ari-
 stele, who teacheth that an Image may
 be considered two waies: either as it is
 thing of it self, wherof so euer it be made,
 as an Image only.

Concerning the first way, y^e Image
 erreth from the truth: concerning the
 cond, the minde is at once so moued, &
 ed at one instante by the Image to
 the

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All the con-
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 philosophy

Of the honouring

the truth, that as **S. Thomas** goeth forward with **Aristotles doctrine**, it apprehendeth the truth in the Image. Then the image for that time with the truth, and so the truth being adored in y^e image, and the Image being ioyned with the truth, causeth the Image to partake of the same adoration which is geaue[n] to the truth.

But what? wil you, **Mr. Jewell**, that I shal tel you whether **S. Thomas** doth discourse well out of **Aristotle**, or no? As though you or I were so conuersant in the *Metaphysikes*, as to metaphisemes, and minims, of Quiddities, and Essenties, and to consider what difference is betwene an image, as a relation, and an image as a condition. And what Union is made with the truth in this case.

I think verely if the question had been moved in the General Councel (where better philosophers had ben like to have mette, then you and I am) they would yet haue refused to haue talked of this Article: only contenting themselves with this doctrine, that the image of Christ

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and the images of his Saintes ought to
be honoured: leaning it to the thinge it
self, what honour should come to the i-
mages parte, sith the intention of the
Church is only to haue Christ honoured
by that kind of way, as wel as by diuers
other waies.

It is a madnesse to thinke, that the Church intendeth to honour the image, Note ear-
nestly.
by the images owne sake: if that were
the Church would say, al images with
out exception must be honozed. But now
neither saith nor thinketh so: but that
images of honorable & of godly persons
must be honozed. Then it is the honoz of
persons which is sought, & not the ho-
nour of the image, but only as the image
pertaineth to y person. So y if any mā
by Christes sake honoure Christes image
ouer so much, y honoz is not geue to the
image as to staie there, but to passe ouer
immediatly vnto Christ. And therefore
theris no such great peril in S. Thomas
doctrine, except there be any peril in ho-
nouring Christ with godly honoz, which
soeuer y honoz be made ouer to him.
and among al external meanes of hono-
ring

Of the honouring

ring Christ, none lightly is more fitly
more speedy, & more necessarily or nigh-
ly ioyned to Christ, then the honour
which commeth to him by his Image.

Al this notwithstanding. I putte it
for an vndoubted truth, that, all image
be honoured in the Church with an inferior
honour to that, which is due to the first sam-
plars and principal patterns. For whether in
any case the honour of the image may be
the same with the honour of his truth, or
no, I neither will, nor am perfectly able
thoroughly to discusse. But certainly the
honour of the image may right well be
lesse, and of a baser degree, then y^e which
is geuen to the truth it self. Because the
honour is geuen to one thing for an other
things sake, as to the Image for y^e truthes
sake: there is greater honour geuen to
the truth, then to the image. For y^e truth
is honoured for his owne sake, and the
Image not for his own sake at al, but as
belonging to the truth.

Againe the truth may be honoured
without y^e image thereof, as God himself
is honoured of vs, although we can de-
uise no Image of his incomprehensible

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substance. But no Image can be iustly honoured at al, without the Truth whereunto it belongeth, For as it is an image it hath this nature, to be necessarily referred vnto y^e whose image it is.

Last of al, the Image is sette vpp and honoured, because it is a thing directed to this end, that the truth may be thereby remembred and honoured.

And therefore euen when no man seeth the Image, or vseth it: yet it standeth stil, in a high place, and is decked or adourned after some honourable sorte. which declareth a certaine externall honour to be genen to the signe it selfe, for y^e it may signify, and is appointed to signify the truth, though presently it doth not signify, because no man beholdeth it.

This honor of letting an image stand in a high place, or suffering a lampe to burne before it, is genen to the truth by them, who loue the truth so wel, that for his sake, they do thus honor the Image. But this is not al the honour which we geue to the truth. For we beleue y^e truth to be in heauen, and to see the nature and substance of God face to face,

The

Of the honouring

The which beliefs of ours concerning the honour of Saintes in an inestimable honour geuen to the Saintes, in comparison of that which is temporally done about their images. For we thincke the artificial Image to be a transitory thing, which may be honoured to daie for the Truches sake, and by mischance may be burnt to morow without any dishonour to the truth, if the fire proceede not of their malice, who for despite destroe Saints Images.

This honour then, which is geuen to the Images, being incomparably lesse then y^e which we geue to the truth, is undoubtedly to be geue, without curiose discussing, whether any more may be geuen, or no. For if more may be iustly geuen, more is geue though we know not of it. Because the thing it self & the nature of an image hath al y^e alwaies in it, which is due to it in the truth it selfe, whensoever by the Image we adouce the truth.

Howe much is due to the Image, we neede not care, sithens it is the truth that we honour, and not the Image in it selfe, or for his owne sake. So that

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Of Images.

When we see Christs Image, we geaue
Christs owne honour to him, either the
Image is then adioyned so nigh to him,
that it necessarily pertaketh the same ho-
nour with him, and then the Image is
so honoured : or els the Image is not so
nigh ioyned, as to haue the same honoz, &
then I geue it not the same honour : but
what so euer honour I geue the Image
as an Image, it surely passeth ouer, to
the thing it selfe .

*E*Ggo Cornelius Iansenius testor, me à fide dignis
viris Sacra Theologia Doctōribus Anglis in-
tellexisse, hunc librum à Doctore Theologo mihi
etiam notissimo tanquàm fidei Catholica zela-
tore editum, diligenter lectum esse, examinatum,
& Catholicum repertum, ac planè dignum qui
pro defensione Catholica Doctrina de Imagi-
nibus, typis excudatur, ad confutationem Hæretico-
rum, & instructionem infirmorum.

*Ita esse testor Cornelius Iansenius
Sacra Theologia professor .*

*Cum gratia & Priuilegio
Regiæ Maiestatis.*

The contents of the principal points of this Treatise.

THe preface declareth the church
to be knowen by the consent of
Bilshops, among them the B. of
Rome to haue bene allwayes the
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for departinge frome his principall
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Question. The Bishop of Rome. The